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History of State Street
Methodist Episcopal Church,

OF

STATE STREET
METHODIST EPISCOPAL CHURCH,

TRENTON, N. J.

PREPARED FOR

26th Anniversary of Dedication,

JUNE 14, 1886,

—BY—

REV. J. L. SOOY, GEN. JAMES F. RUSLING, GEORGE W. MACPHERSON, Esq., IRA W. WOOD, Esq.,	}	COMMITTEE.
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*"Walk about Zion, and go round about her; tell the towers thereof.
Mark ye well her bulwarks, consider her palaces; that ye may tell it to
the generation following."—Psalms 48-12.*

TRENTON, N. J.

1886.

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PREFACE.

IN PREPARING this History of State St. Methodist Episcopal Church, for the 26th Anniversary of its Dedication, the Committee thought it well to give a brief preliminary sketch of Methodism in Trenton. The materials proved so rich, they have far exceeded the limits originally set for said work. But the facts seemed so valuable, and their preservation in printed form so important, the Committee have felt justified in embodying them here. For errors and omissions, they beg pardon in advance.

TRENTON, N. J., June 14, 1886.



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Methodism in Trenton, N. J.

"What hath God wrought!"—Numbers 23-23.

METHODISM here dates back to an early period in the history of Methodism in America. The latter began about 1763, and it was not long afterwards before Methodism gained a feeble foothold in Trenton. It was probably introduced here in 1766* by Capt. Thomas Webb, of the British army, who was a Quartermaster under the ill-fated Braddock in the French and Indian war, 1755-1760. He also served with Wolfe at Quebec, where he lost his right eye. In 1764 he had been converted under the preaching of John Wesley, and early became a local preacher. Said Mr. Wesley of him, after hearing him preach in London: "He is a man of fire, and the power of God certainly attends his word." Said John Adams of him in 1774 (being then in Continental Congress and hearing him preach in Philadelphia): "He is one of the most fluent, eloquent men I ever heard." He usually preached in his uniform of a British officer, and was an active and enthusiastic Methodist, holding services in his own house and elsewhere. In 1766 he was stationed in Albany, N. Y., as "Barrack-Master"† (Quartermaster), and frequently visited New York, preaching in both places; and it is highly probable that he then also visited Trenton, as the British had then important barracks here, built for the use of their troops during the French and Indian war. These are still standing, in part, on West Front street, near Willow, and occupied as "Widows' and Single Women's Home." In 1767 possibly, but in 1768 certainly, he visited

* Raum's History of Trenton, p. 115.

† Lednum's Methodism in America, p. 33.

Philadelphia and preached, and formed a class of seven persons there, 1768.* In traveling from New York to Philadelphia, of course, he passed through Trenton, and it is reasonable to suppose that he then tarried and preached here, if not in 1766. It is certain that there were Methodists here in 1768; for in that year Samuel Tucker and John Hart were competitors for the Assembly, and Tucker was supported by the "Episcopalians, *Methodists*, and Baptists, and Hart by the Presbyterians," and Tucker, of course, won!† So, also, Richard Boardman, an early Methodist itinerant, in a letter of Nov. 4, 1769, to Mr. Wesley, says that he left Philadelphia for New York Oct. 24, 1769, and "in a *large town* on his route through New Jersey he saw a *Barracks*, and inquired of a soldier if there were any Methodists here." "Yes, we are all Methodists; that is, we would be glad to hear a Methodist preach," was the reply. So they procured the Presbyterian church, and rang the bell, and that night he preached—"a great company assembled and were much affected by the sudden appeal." Of course, this "large town" with a "Barracks" was Trenton, then a place of about one hundred houses, and such was early Methodist preaching here.

In 1770 there was further preaching here, for under date of Nov. 6, 1770, Joseph Pilmoor, another early itinerant, says: "I had appointed to preach at Bordentown, but it being court-day many of the people could not attend. However, we got a small congregation, to whom I gave an exhortation, and pushed on to Trenton, where I had been desired to preach."

Now comes the next early itinerant and easily chief among them all, Francis Asbury himself, afterwards Bishop M. E. Church, who landed in Philadelphia from England Oct. 27, 1771, and preached in Trenton May 20, 1772. Here is his record of that first service: "Wednesday, 20, went

* Lednum's *Methodism in America*, p. 39.

† Sedgwick's *Life of Gov. Livingston*, p. 143.

to Trenton, but as the Court was sitting, I was obliged to preach in a school-house to but few people; and as there were soldiers in the town, I could hardly procure lodging."* This "school-house" was probably one formerly on Warren street, opposite West Hanover or thereabouts, and for his service that day the "Methodist Society" here paid him the sum of six shillings. He was again here Monday, June 8, 1772, for on that day he records: "With much disagreeable company I set off for Trenton, where many felt the divine power accompanying the word preached."† For that service he was paid June 10, 1772, £1. June 29, 1772, he was again in Trenton, and says: "Set out for Trenton (from Philadelphia) with some loose and trifling company in the stage. After preaching in the evening with some life and energy, I went the next day to preach in the field, and then returned and preached with freedom to many people in the Court-House.

July 1. Went over the Ferry‡ and preached to many people; among whom were some fine women, who behaved with airs of great indifferency. Returning to Trenton, I preached at night, and the next morning at 5, after which I set out for Philadelphia, with unprofitable company."§ For these six services in 3 days in and about Trenton the Society here paid him July 1, £1.

He was here again July 19, 1772, and preached at night, after first preaching in the morning at Philadelphia, and July 22, 1772, makes the following important record: "Wednesday. In meeting the small society of *about 19 persons*, I gave them *tickets*, and found it a comfortable time. *They are a serious people; and there is some prospect of much good being done in this place.* After preaching on Tuesday morning over the ferry, and in the evening at Trenton, I took

* Asbury's Journal, Vol. 1, p. 17.

† Asbury Journal, Vol. 1, p. 18.

‡ Foot of Ferry street to Morrisville, Pa.

§ Asbury Journal, Vol. 1, p. 20.

leave of them on Wednesday morning, and set out for Philadelphia."* Now this is the first record we have of a Methodist Love-Feast in Trenton ("tickets" being required for Love-Feasts then and long afterwards), and for this service the Society here paid him July 23, £1 10s. 6d.

Oct. 20, 1772, he was in Trenton again; "but a drunken sailor had locked up the Court-House, so I was obliged to preach in a school-house, where we had a comfortable meeting; and also at 5 o'clock the next morning.

"Thursday, Oct. 22. In the morning I preached over the river, and in the evening at Trenton, with some assistance, And many young people attended."†

For these services he does not appear to have received anything.

His next appearance here was April, 1773, and his record of it is as follows: "From Saturday 17 till, Thursday the 22 was spent in the Jerseys; where I preached at different places, and often to large congregations. The Lord was frequently with me in mercy and power; and my heart was greatly enlarged. How I long to be more holy—to live more with God, and for God. Troubles encompass me about; but the Lord is my helper. Before my return to Philadelphia, I had the pleasure of seeing the foundation laid of a new preaching-house, 35 feet by 30 feet. Then I returned (Phila.) and preached on Thursday evening, (22d) the Lord being with me."‡ When was that "foundation laid?" Probably April 21-22, 1773.

We give this entry in full, because of its significance and very great importance. It will be noticed, he does not mention *Trenton* in it. But we have the proof, that he was here then, and that he then laid the *Corner-Stone* of the *first* Methodist Church in Trenton, if not in New Jersey, and the *third* probably in the United States. That "proof"

* Asbury Journal, Vol. 1, p. 21.

† Asbury Journal, Vol. 1, p. 30.

‡ Asbury Journal, Vol 1, p. 48.

is an aged Account Book, now in the possession of the Trustees of Greene St. M. E. Church, containing the Minutes of the first Board of Trustees of the "Methodist Society" here from Jan. 9, 1773 to Sept. 19, 1837; and also the Accounts of the Stewards from April 19, 1772 to March 1, 1776.* In this Account-Book appear the payments to Mr. Asbury, that we have already given, but under that *same date* of "April 22, 1773," there is entered a further payment to him of "10 shillings," proving conclusively that it was *here in Trenton* he was April 21-22, and not elsewhere. As further evidence, on the first page of said Account-Book or Book of Minutes, is a "List of the subscribers for building a Methodist *Preaching House* in Trenton, Nov. 25, 1772." Mr. Asbury calls it a "preaching-house," and this old Book also calls it a "Preaching House." Further, Asbury gives the dimensions of this new edifice as "35 feet by 30 feet," and it is a well established fact, that there was no Methodist Church of *that size* at or about that period elsewhere in New Jersey. Further, when we came to build "Bethlehem" or the Lamber-ton (6th Ward) Church here in 1834, we built it of these exact dimensions—"30 feet by 35"†—copying said Preaching House. Hence, we conclude, that it is impossible, that Asbury could have been elsewhere than *here at Trenton* on that memorable April 21-22, 1773, and that here it was he was that day laying our original "Corner-Stone." This old "Subscription List" is itself worthy of some notice. Though our Society here then consisted of only "about 19 'persons,'" according to Mr. Asbury, this Subscription-List contains the names of 124 persons, chief among whom were Conrad Kotts, Alexander Carr, Jr., James Emerson, John Fitch, George Ely, Joseph Toy, Benj. Yard, Sen., and

*The Committee desire here to acknowledge their obligations to Hon. Wm. S. Yard, for bringing said Book to their notice, and for other valuable information courteously placed at their disposal.

† Book of Minutes Greene St. M. E. Church 1834.

Capt. Thom. Webb. Conrad Kotts was the first Methodist Steward in Trenton, and afterwards (Feb. 7, 1806) became President of the Board of Trustees; Joseph Toy the first class-leader; Capt. Thomas Webb was the noted British Officer and Local Preacher already referred to; John Fitch was the inventor of the first steamboat in America, or at least contested that honor with Robert Fulton;* and Benj. Yard, Sen., was a Justice of the Peace (an important civil officer in old Colonial times, as now in England), and great-grandfather of Hon. William S. Yard, now Judge of the Court of Common Pleas of Mercer County, and also of Joseph B. Yard and George H. Yard, members of State St. M. E. Church 1859—1886.†

The total subscriptions footed up £213 1s. od., and like all such subscriptions, of course, fell short in the collection—yielding only £173 9s. 2d. The “Preaching-House” appears to have been completed Sept. 1, 1773, or thereabouts, as there is an entry in said old Account-Book of that date as follows: “To cash for a Bible for the use of the House, £1 9s. od.” This is further corroborated by a passage in the Journal of Mr. Pilmoor, Sept. 14, 1773, where he says: “Went on as far as Trenton, where I stopped to visit the Society. In the evening I preached in the *shell of the new Chapel* with a degree of divine energy and life, and many seemed deeply affected with the word of the Lord.”

The total cost of this “Preaching-House” was £193 6s. 2d., as appears from said Book, or about \$1,000, equivalent to about \$2,000 now—a respectable sum for “19 members” to raise then. They seem to have raised it all by subscribing themselves, or by subscriptions in New York and elsewhere,

*He afterwards became gunsmith or armorer for the “Committee of Safety” here during the Revolution, and was expelled from the “Methodist Society” for working on the Sabbath. See Hall’s History of Presbyterian Church in Trenton, p. 251.

†Simpson in his Cyclopedia of Methodism p. 870 reports “Conrad Cotts” as the “first class-leader” here. But he spells the name wrong, and the facts are as above given.

except the sum of £30, which they "borrowed upon interest of Jamima Ely," according to said Book, June 22, 1773, and 12s. 9d, which they received from "a prize lottery ticket," Aug. 27, 1774, evidently purchased by them. There were but "about 19" of them, all told; and yet in 1772, while subscribing for their own Preaching-House, and straining every nerve apparently, they also collected and paid £13 10s "for ye Phila. House"—to help out the Society there. What a tribute to the piety, and faith, and heroism of these early Methodists that was! The money (£193 6s. 2d.) was paid out for labor and materials usual on such occasions; but they lost £3 by "a counterfeit bill received of Mrs. Hoops,"* 1774, and as an illustration of the changed customs of the times and of our real progress and reform since then, we further quote from said Book as follows:

		s.	d.
March 27, 1773.	To 2 Quarts of Rum for		
	Workmen	2	
April 9.	To 2 Gallons of Cyder	2	
" 10.	To a Quart of Rum	1	
	To Cash for 1 Gallon of		
	Rum (4s.) Cyder (6d.)	4	6
" 13.	To 3 Quarts of Cyder	9	
	To Cash for 1 Gallon of		
	Rum	4	

Of course, no Christian church would allow such items in her Building Accounts in 1886; but in 1773 such beverages were not unusual among clergymen and ministers at councils and synods even. Thank heaven that we live in better times and more excellent days! At that time, too,

* No doubt this was by mistake, for "Elizabeth Hoops" appears as one of the original subscribers to the Preaching-House, and besides the Book shows: "March 1, 1776, Received of Mrs. Hoops £2 5s.," which evidently was her effort to make good said "counterfeit bill," at least in the main.

slavery existed in all the Colonies. But Francis Asbury (grand old man), in advance of his day, was bitter against it, and missed no occasion to denounce and execrate it. He and Coke called on Washington May 26, 1785, "who received us very politely, and gave us his opinion *against Slavery*,"* and when that foremost American died he wrote Jan. 4, 1800: "Matchless man! In his will he ordered the manumission of his slaves—a true son of Liberty in all points."†

This old Account Book further shows that there was a Methodist Class in existence here April 19, 1772,‡ with Joseph Toy in charge, for on that day he paid over to Conrad Kotts, steward, "Class-money 12 shillings," and between then and July 5th, 1772, paid over in all £4-13s. od. He continued to pay "Class-money" regularly until Feb. 25, 1776. This was probably one of the first regularly organized classes in New Jersey, if not the first, originating doubtless in 1771 or earlier.§ Mr. Toy was a school-teacher here, originally from Burlington, and evidently a man of considerable culture. About 1787, he was appointed Professor of Mathematics and English Literature in Cokesbury College, Maryland (first Methodist College in America), and after it was burned down (1796), he became a Methodist preacher in the Baltimore Conference (1801) and continued in the ministry over twenty years.

This first "Methodist Preaching-House" in Trenton was a frame building, "thirty-five feet by thirty," according to Mr. Asbury, and was located on the northeast corner of Greene and Academy streets (then called Queen and Fourth streets), where Ivins Bros.' grocery store now stands. Prior to its erection, the Society here seems to have worshipped in private dwellings, or school-houses, or the Court-House. ||

* Asbury Journal, Vol. 1, p. 385.

† Asbury Journal, Vol. 2, p. 366.

‡ This was 14 months before the first Methodist Conference assembled in Philadelphia, June, 1773.

§ Atkinson's Methodism in New Jersey, pp. 36-143

|| Asbury's Journal, Vol. 1, p. 17-20-30, &c.

Raum, in his History of Trenton, p. 116, says they also had a place of worship in a barn or stable, on the south side of Academy street, "directly opposite the dividing line between the Corner-store (Ivins') and the Trenton Academy." This seems unlikely, as neither Boardman, Pilmoor, nor Asbury makes mention of it. But it is possible they had a rented room there, for a while, and this may have drawn their attention to the aforesaid corner-lot nearly opposite, as a favorable location. They began to build here, as we have said, Dec. 1772, as appears by said old Account-Book; but they did not get their Deed until July 28, 1773. This was "for ye Lott and Frame £56," as per said Account-Book, and was recorded Aug. 3, 1773 at a cost of "10s.," and was from John Rossell and wife to the following Board of Trustees: "James Emerson, storekeeper, Conrad Kotts, tailor, Robert Singer, barber, Joseph Toy, schoolmaster, George Ely, carpenter, Alexander Carr, chair-maker, all of Trenton, and Jacob Link, yeoman, of Kingsbury, Burlington County, and Richard Sanse* of New York, cutler, and Lambert Wilmore of Philadelphia, storekeeper.† All honor to these early pioneers of Methodism in Trenton! Their Deed contained the following condition: "*Provided* also that they preach in the said House on every week day evening every week, and every morning at five o'clock, and every Sabbath-day at such time as shall be thought proper." Of course, this condition was kept *at first*, or it would have worked a forfeiture of their title; and when they ceased to keep it, or were released therefrom, it is difficult to determine. They called their new Church only a "Preaching House," at first (1772-3), as we have shown. But by 1806, as appears by their Minutes in said old Book, they began to call it "The meeting house in Trenton," and soon afterward they promoted it to the full

*"Richard Sanse was the first who boarded Mr. Wesley's missionaries in America," Lednum's Methodism in America, p. 37.

†Office Secretary of State, N. J. Book of Deeds Vol. A F. p. 197 (formerly Colonial Office West Jersey).

dignity of "the Methodist Episcopal Church in Trenton." It does not appear that it was ever called "Bethesda," though this was the baptismal or early name of its immediate successor.

This Church, as we have said, was the first Methodist Church in Trenton, and is believed to have been *the first regular Methodist Church erected in New Jersey*, and the *third in the United States*. The honor of being the first Church in New Jersey has also been claimed for some ill-defined Church in Gloucester Co., N. J., on the strength of the following passage in Mr. Asbury's Journal Vol. I p. 16: "May 14, 1772. Went to the new Church. Surely the power of God is amongst this people. After preaching with great assistance I lodged at Isaac Jenkin's, and in the morning he conducted me to Gloucester; and thence we went by water to Philadelphia." Atkinson in his "History of Methodism in N. J." p. 144-5 thinks this was a Methodist Church in Greenwich Township, Gloucester Co. N. J. but does not locate it, and omits to give other evidence in support of his opinion. Rev. Alex. Gilmore, in his "Centenary Memorial Sermon" before N. J. Conference, March 26, 1866 quotes from the Journal of Joseph Pilmoor Oct. 13, 1771 as to a Mr. Edward Evans, a *convert of Mr. Whitfield's* years before, where he says: "As he frequently went into the Jerseys to preach, the people were exceedingly fond of him, *built a pretty chapel*, and insisted on having him for their minister. After he had been with them a few months, he took the Fall fever which soon brought him to his grave." Oct. 15, 1771 Pilmoor goes to "*Grinage Chapel*, where Mr. Evans was Minister," and preaches his funeral sermon, and on Oct. 29, 1771 he also says: "Mr. Asbury went with me to *Grinage Chapel*, where I preached to a fine audience." If carefully considered, it will be seen, that this does not prove Mr. Evans' "Chapel" was a *Methodist Church* at all. If a *settled minister* there, he was not a *Methodist* preacher, for they

were then all *itinerants*. If this was the church near Clarksboro, Greenwich Township, Gloucester Co. N. J. (as seems probable), the evidence is that that was not a Methodist Church at all, but a Union Church (of different denominations), in which the Methodists may have been permitted to worship occasionally, but which is now owned or controlled by the Episcopalians. At that early period (1771), when a rural church was built, it was usually free to all denominations, or belonged to the Church of England, and as Mr. Asbury and his preachers still nominally belonged to that Church they might readily have been admitted to this *union* edifice. If it had been a due and regular Methodist Church, it is certain that Mr. Asbury would have called it *not* "the new church," but the *Preaching House* or *Meeting House*, the same as he called the Trenton Church, the Philadelphia Church, and all our other Methodist Churches at that period and for years afterwards.

If it was "Old Bethel," near Hurfville, Gloucester county, N. J., excellent authority fixes the erection of that humble edifice as "about 1779 or 1780,"* and, indeed, the evidence points to a still later date than that. It is true Mr. Gilmore in said "Centenary Sermon," fixes this at 1770. But he cites no evidence, except the title-page of the present Book of Records of the Trustees there, which alleges that Bethel Church was "founded in the year of our Lord one thousand seven hundred and seventy." This is not *proof*, and was certainly written there since 1821—the year when said Book was purchased, as appears by an entry therein, at a cost of "\$2.50." He next cites a "subscription book" there of Oct. 19, 1839, for "New Bethel" (1840), the preamble of which reads as follows: "Whereas, it is thought advisable to build a new church at Bethel, as the old one has become uncomfortable and cold in the winter season, and is worn out with age, it being 69 years since it was

* Lednum's Methodism in America, p. 17-18.

founded, &c.”—(which would be 1770, of course). But this is not *proof*, nor anything but the assertion of men living in 1839 as to an event occurring in 1770, of which, personally, they knew nothing. This is absolutely all the *evidence* that exists, apparently, as to the erection of said church in 1770. On the contrary, their oldest Deed is March 10, 1794, and on the back of that is a diagram of the land conveyed (as usual in those days), with a pen and ink drawing of “Methodist Meeting House” and “School-House” in corner thereof, and on said diagram, in addition is the following : “Run out this lot of ground the 21st day of April 1797, and find it to contain one half acre and one pich. Thomas Wilkins surveyor.” What does this mean? Is it not, that the Society bought the land 1794, as per said Deed, and after they had erected their “Meeting-House” and occupied it a little while concluded in 1797 to have Mr. Wilkins plot it on the back of their said Deed? Is not this more reasonable, than to conclude, that they built “Bethel” (a very considerable edifice for those days) in 1770, on somebody else’s land, and worshipped in it 24 years—a whole generation nearly—without having any legal title to their property?

Their next deed was for an adjoining piece of land for a graveyard, April 8, 1811; their next for a like purpose Feb. 24, 1819; and they were not legally incorporated until Feb. 17, 1819, when they “consisted of 30 families, and upwards” only, according to their Certificate of Incorporation. If built 1770, would they have had but “30 families and upwards” 1819—forty-nine years afterwards? If in 1794 or thereabouts, even this would seem but a moderate increase for 25 years or a quarter of a century. The Committee went to the pains of sending one of their number down to Gloucester county to get at these facts, and after a full review of them all, their conclusion is, that said passages from the Journals of Mr. Asbury and Mr. Pilmoor, and the facts cited by Mr. Gilmore, are too vague and uncertain to establish so dis-

tinguished a claim, and that Trenton instead is justly entitled to the high honor of building the *first* well authenticated Methodist Church in New Jersey and the *third* in the United States. Our proof is clear, exact, and complete, as per said old "Book of Minutes and Account-Book," and seems impossible to overcome.

The first Methodist Church erected in America, of course, was John Street, New York, 1768, though their Deed bears date November 21, 1770. This was of stone, and 42 feet by 60 feet. The second was the Bush Forrest Chapel, in Harford Co., Md., about 1769 or 1770. This was of rough logs, and "was twenty-two feet square; on one side the logs were sawed out for a door; on the other three sides there were holes for windows; but it does not appear that it was ever finished—standing without windows, door, and floor." * Compared with this rude and primitive edifice, our Trenton "Preaching-House" that cost £193 6s. 2d., (about \$2,000 now), must have appeared quite churchly or cathedral-like to Mr. Asbury and his early itinerants! The Society in Philadelphia did not *erect* a church, but purchased one that was built by the German Reformed Congregation and sold for debt Sept. 11, 1770.

To this first church in New Jersey, and third in America, in 1774, was sent William Watters, a Marylander, and the first Methodist preacher of American birth.† The first Methodist Conference in America met in Philadelphia, June, 1773, and it sent John King and William Watters to "New Jersey," which was then all one Missionary field. It is true, that Lednum in his History of Methodism in America, p. 114, says: "It is certain that neither of these gentlemen (King and Watters) traveled in that State at the time specified (1773)." But we confront him with the old "Account-Book" aforesaid, and there find these entries: "1773 July 30 To cash paid Mr. King 1£-11s-6d. Sept. 16, To cash paid Mr. King 7s-6d; Oct. 28, To cash paid Mr. King

* Lednum's Methodism in America. p. 22.

† Atkinson's Methodism in N. J., p. 243.

his Quart'ge & Expenses 2£-18-3d ; Nov. 15, To preachers' Board, Horse &c 10£-9s-3d." We submit, this settles the question, that King at least was here that year. At that time (1773) there were but "about 19 members" in Trenton, as Mr. Asbury says, about 200 in N. J., only 1160 in all U. S., and but 10 Methodist preachers in America. In 1774 the members in N. J. had increased to 257, and in U. S. to 2073, and now for the first time Trenton appears as a regular appointment in the Methodist Minutes.* There were but 10 appointments that year in all the United States, and of these Trenton stood third—New York being first, and Philadelphia second, as appears by said "Minutes." Of course, "Trenton" was a Circuit as well, and embraced several preaching places, of which Trenton was easily the chief. The Conference met again in Philadelphia May 25, 1774, and as we have said above sent William Watters to "Trenton." He certainly came and served here that year; for the old "Account-Book" aforesaid contains these convincing entries: "1774, July 12, To Preacher's Board to Aug. 25 1774 8£-2s-6d; Aug. 30, To cash paid *Mr. Waters* 1£, 10s; Nov. To Preacher's Board &c to Nov. 20, 1774 3£-13s-6d."† The Conference met again in Philadelphia, May 17, 1775, and "Trenton" still held its place as third on the list of appointments, while the members in N. J. had increased to 300, and in U. S. to 3148.‡

The first Methodist Conference in New Jersey was held in Trenton May 23, 1789. Of this Bishop Asbury says: "We rode to Trenton: and on Saturday, 23, opened our Conference in great peace. We labored for a manifestation

*Simpson in his *Cyclopedia of Methodism* p. 870 says "1784." But he errs by *ten years!*

† In addition to the names of Asbury, King, and Watters, this old Book also contains the honored names of Singer, Wright, Boardman, Whitworth, Shadford, Webster, Strawbridge, Wade and Mann, to all of whom or for whom the Society here paid money, as Board, Quarterage, or Expenses, from April 19, 1772 to March 1, 1776.

‡ Minutes of Conferences M. E. Church, p. 6-7, Ed. 1840.

of the Lord's power, and it was not altogether in vain."* This was still the only conference in America; but it now embraced 196 preachers and 43,262 members. Trenton now reported 535 members, and New Jersey 1741. At this Conference, 43 preachers were admitted on trial, among whom was the celebrated Benjamin Abbott. He had been officiating for some years previously in different parts of the Jerseys, but only as a Local-Preacher. On p. 58 of his Life he says: "I went to Trenton, and our meeting-house being turned into a stable by the army, they gave me leave to preach in the Presbyterian meeting-house." This was about 1778. On Sunday, May 22, 1791, Bishop Asbury preached again in Trenton—Conference being again in session here. His text was Joel 2-17, and he makes this entry in his Journal:† "Eighteen years ago I often slipped away from Philadelphia to Burlington one week and to Trenton another, to keep a few souls alive. I had then no Conferences to take up my time." This dates about April, 1773, or the time when we insist he laid the corner-stone of our original "Preaching House" here. On Sunday, Aug. 7th, 1796, Mr. Asbury preached here again on Isaiah 62-10. "Monday, 8. We directed our course through the Jerseys towards New York; passing through Penny-Town, and along an agreeable, well-improved part of the country.‡ Tuesday, 9. We made our way twenty-five miles to brother McCollough's, near Schooley's Mountain. After a good meeting at brother McC.'s, we went to lay the foundation of a new meeting house; we sang part of Dr. Watt's hymn on *the corner stone*,§ and prayed; I then had to lend a hand to lay the mighty corner-stone of the house."|| This was at Asbury, Warren County, then called Hall's Mills, but soon

* Asbury's Journal, Vol. 2, p. 47.

† Vol. 2, p. 101.

‡ Pennington and northward.

§ Doubtless hymn 766 of our present "Methodist Hymnal."

|| Asbury's Journal, Vol. 2, p. 259.

afterwards changed to Asbury in honor of the good Bishop. On July 20, 1799, he was there again, and says : "I rode in great pain and heat, hungry and sick, 25 miles (from Sussex C. H.) to Mr. McCollock's. How welcome a good house and kind friends.

Sunday, 21. At Colonel McCollock's. Having been so unwell for some days past, it was enough for me to exhort a little, after Jesse Lee had given them 2 Sermons."*

On May 9, 1811, he was there again and says : "We came to Asbury, and I preached and added a special exhortation. Were it not for the brewing and drinking miserable whiskey, Asbury-town would be a pleasant place."†

This "Colonel McCollock" was Col. William McCulloch, then Judge of the Court of Common Pleas there, and great-grandfather of one of the Committee (Gen. Rusling). He was "Captain and Conductor of Team Brigade" in Revolutionary War, and his house was the welcome home of Methodist preachers for 50 years.

With the progress of the Revolutionary War, all of the Methodist Preachers in America, who had come from England returned thither, except one. That one was Francis Asbury. Said he to Shadford : "If you are called to go, I am called to stay," and (to his eternal honor) *stay he did* throughout the war, and with the American preachers performed prodigies of labor and travel to keep the infant Church alive.‡ Our members, however, fell off largely, despite all Asbury could do—in 1779 they had dwindled to 140 only in both the Jerseys—but with the close of the War

* Asbury Journal, Vol. 2, p. 248-9.

† Asbury Journal, Vol. 3, p. 308.

‡ "During the 45 years of his ministry in America, Asbury visited the State of New York 56 times, New Jersey 62, Pennsylvania 78, Delaware 33, Maryland 80, North Carolina 63, South Carolina 46, Virginia 84, Tennessee and Georgia 20 each, and Kentucky, Ohio, and other States or Territories with corresponding frequency. In his great career he preached about 16,500 sermons, or averaged at least one a day, and traveled about 270,000 miles, or 6,000 a year, presiding in no less than 224 Annual Conferences and ordaining more than 4,000 preachers." Janes' Life of Asbury, p. 5. And there were no railroads or telegraphs in those days!

they again grew apace, reaching in 1784 a total of 963 in N. J. again.

In 1785 the Church in America separated from the British Conference, on the recommendation of John Wesley (because the United States had separated from Great Britain), and proceeded to elect Francis Asbury as the first American Bishop of the Methodist Episcopal Church. Thomas Coke had just previously been appointed Bishop by Mr. Wesley in England, and sent over to ordain Asbury and help in the American work. Mr. Wesley had also appointed Asbury *Bishop*, but he refused to accept, unless elected by his American brethren, and they elected him *unanimously*.* Asbury, clearly, "had won his spurs!" In 1786—a hundred years ago—Robert Sparks and Robert Cann were appointed to Trenton or Trenton Circuit, and our members here had then increased to 352—in all N. J. to 1259—and in U. S. to 2068.† It was not until 1819, that Trenton became a station by itself, on the special petition of the Society here to the Conference, and Rev. James Smith then became our "stationed preacher" with a salary of "\$300 for his services for the current year."‡

This first Church (1773) is said by Raum p. 116 to have been taken down in 1788, and another frame church erected on the same site. But the evidence as to this is not clear, if not mostly wanting. It is certain, however, that it was replaced by a new brick church on the same site in 1806. For the old "Book of Minutes" &c aforesaid records, that on March 3, 1806 "The Trustees met and proceeded to business. On motion whether *the old house stand and build the new house round it and take the old house down after the*

* Rev. Ezekiel Cooper's Life of Asbury, pp. 102-9.

† Minutes M. E. Conferences, p 26.

‡ Old "Book of Minutes and Account Book" aforesaid—In 1801 the appointment was "Trenton and Freehold." In 1812-13 "New Brunswick and Trenton." In 1814 "Trenton and New Brunswick." 1815-1818 "Trenton" only, and so afterwards. 1818 to 1832 we had a "Trenton Circuit" besides—*Minutes M. E. Conferences*.

new house is inclosed, it was agreed in the *affirmative*. (!) On motion what size the new house should be, it was agreed that it should be 35 feet by 45 feet *squair*. On motion that a head *carpainter* be appointed, George Ely was duly elected for said purpose. On motion, it was agreed that Conrad Kotts agree for the Brick for the house, and that George Ely do agree for the timber and scantling."

The Subscription List of this second Trenton Church bears date June 29, 1807, and contains 212 names, running from "Conrad Kotts, \$100," to "Cash, \$1," and foots up \$1265.35. It was probably commenced in 1806 and completed in 1807.* Mr. Kotts died about 1810, and his executor was Lucius Horatio Stockton, uncle of Commodore Stockton and great uncle of Hon. John P. Stockton, now Attorney General, N. J. This church was called "Bethesda," and among the prominent preachers in it, or its predecessor or successor, were Revs. Ezekiel Cooper 1787, David Bartine 1796-1801, father of Rev. Dr. Bartine, pastor of State Street M. E. Church, 1867-1870; Joseph Rusling 1816, uncle of one of Committee (Gen. Rusling); Manning Force, 1817, father of Hon. W. M. Force, member of State Street 1859; Joseph Lybrand 1828, Joseph Holdich 1829-30; Anthony Atwood, 1837-38, present at Dedication of State Street; Charles Pitman, 1839-40; Charles H. Whitecar, 1841-2, pastor of State Street 1862; Daniel P. Kidder 1843-44, now (and for many years) Secretary of Board of Education M. E. Church, and Joseph B. Wakely, 1844-5, author of "Lost Chapters in History of Methodism." In Feb., 1819, the Board of Trustees adopted a series of By-Laws for their government, from which we quote the following: "Law 7. Each member absenting himself from the meetings of the Board, without offering a satisfactory excuse, *shall be fined twelve and a half cents*, the money to be paid to the Treasurer." We suspect this By-Law hardly remedied the

* The New Jersey State Gazette (now *State Gazette*) of 1806-7 contains no record of the laying of its corner-stone, nor dedication, and we have found none elsewhere.

mischievous; but it was re-enacted Feb. 21, 1837. We commend it to other Boards afflicted with dilatory or negligent members!

On Sept. 15, 1830, the Board received a communication from Rev. Joseph Holdich, pastor, "relative to the improvement of the singing in the church, which, being taken up and duly considered," they took action as follows:

"1. *Resolved*, That this Board deem it expedient and proper to do all in their power to promote good singing in the Church, to effect which they recommend the appointment of Br. William C. Howell* to take charge and lead the singing in the public congregation, procuring such assistance from others as in his judgment he may deem requisite, and that for this purpose he will occupy the first bench in the middle row next to the Pulpit.

2. *Resolved*, That the foregoing resolution be signed by the President and Secretary of this Board, and then presented to Bro. Howell.

3. *Resolved*, That whilst the Board are duly sensible of the efforts of Bro. N. B. to serve the Church in the Singing Department, they are of opinion that it is most expedient that Br. W. C. Howell take the charge for the present.

4. *Ordered*, That the foregoing resolution be communicated to Br. B."

Evidently they knew how to deal with the singing question!

The first Methodist Parsonage here was decided on Dec. 30, 1831, and purchased early in 1832, though the Deed bears date Feb. 5, 1833. It was "Lot No. 12, in Wright's Row, on the easterly side of Warren street," now No. 206 South Warren street, and occupied by Thomas Ingram as plumber, &c. It was bought of the Trenton Banking Company, at a cost of \$900. In 1836 it was sold to Abraham Bogart for \$1100—the property not proving satisfactory—and \$400 of the money left on mortgage.

* Afterwards 1st President of Board of Trustees of State Street M. E. Church.

In June 1832 the Society became at last legally incorporated, under the name and style of "The Trustees of the Methodist Episcopal Church of the City of Trenton," and resolved "that a common wafer be the Common Seal of the Board." Their Certificate of Incorporation, dated June 16, 1832, was duly recorded in the County Clerk's Office Flemington, Hunterdon Co. N. J.*—Mercer Co. not yet being created. Though this made them "in law and equity," as they say in their Book of Minutes, the Methodist Episcopal Church, it is a striking proof of the permanency of habit and the invariability of thought and speech, that they still continued to call their church a "Meeting House," (as also their Mission Church, hereafter mentioned), at nearly every entry of their Minutes, down to July 19, 1837, the end of the old "Book of Minutes!"

In 1834, "Bethesda," or the Methodist Society here, decided to establish a Mission Church, in Lamberton, now 6th Ward of Trenton, and proceeded to purchase an acre of ground of Francis S. Labaw for \$150, "to build a Meeting House on for Divine worship." The Subscription List for this bears date June 10, 1834 and contains 193 names, from Anderson Lalor (not Methodist) \$25, to cash \$1, and foots up \$802.43. The "contemplated *Meeting House*" was to be "30 feet by 35," which it will be noted are the exact dimensions of our original "*Preaching House*" here 1773. (See p. 10) and further proves the claim made on p. 11-16. This "Meeting-House" was finished and dedicated on or about Christmas 1834, and named "Bethlehem." This Church, it seems, never prospered much, and never attained to the dignity of a regular appointment; but was supplied by exhorters and local-preachers only. Notwithstanding brave efforts to keep it alive, it appears to have gone from bad to worse, until March 10, 1849 when it was sold by the Sheriff under foreclosure of Mortgage, and bought by the late Albert J. Whittaker for the sum of

*Book of Special Deeds, Vol. 2, p. 134.

\$520, which about covered principal, interest, and cost only.* It was converted into 3 dwelling-houses, and still stands on the original site No. 551 Second St., a short distance below the N. J. State Arsenal, on the opposite side of the street, and is now owned by Christopher McCann, late member of Common Council from 6th Ward.†

Old "Bethesda," or the second Methodist Church here, was occupied and used as such until 1838, when it was sold to the Orthodox Friends Society here ("Commonly called Quakers," as the Deed recites), April 5, 1838, for \$1400. The Deed was to Samuel Craft, and there was also a second Deed July 12, 1838, to cure supposed defects in former. But Craft immediately reconveyed to the said Friends, and it was used by them as a Meeting-House until Aug. 13, 1858, when they sold it to Joseph McPherson and Benj. N. Reed, for \$3500, and it was by them torn down and replaced by the handsome store now occupied by Ivins Brothers as a grocery. Rev. Anthony Atwood, now of Philadelphia Conference, was then pastor here, and the Congregation had increased so much, that the Trustees had either to enlarge "Bethesda,"‡ or build a new Church. Much controversy ensued, as often on such occasions; but happily, at last they decided to build a new one, and accordingly purchased the lot on which Greene St. M. E. Church now stands, and proceeded to erect the substantial and commodious brick edifice now there.

Their Deed bears date Dec. 1, 1837,§ and the consideration was \$2430—for the lot alone. It was not recorded, however, until Dec. 31, 1838.|| The Church then consisted of "383

* Mercer Co. Clerk's Office, Book of Deeds Vol. P, p. 67.

† The facts on p. 24-25-26 have been gleaned from the old "Book of Minutes" &c. referred to heretofore, mainly.

‡ The name "Bethesda" was on a stone midway over the two front doors. The Friends, it is said, after their purchase, took out said stone and reversing it put it back again, thus hiding the name.

§ Mercer County Clerk's Office, Book of Deeds, Vol. A, p. 304, &c.

|| 1st Session of *New Jersey Conference* 1837. Previously we belonged to the Philadelphia Conference.

whites and 2 colored," and the following were Trustees: Charles C. Yard (President), John D. Hester, Isaiah Laning, Charles Dippolt, Joseph McPherson,* and Jacob C. Howell. We have not been able to find the Subscription-List, but an old Report of the Trustees (1839-40) shows that the edifice, "with the furniture cost about \$11,000," or Church and Lot together \$13,430. We can find no record of the laying of the corner-stone, but the Dedication took place Sunday, Sept. 9, 1838, as follows: "The morning and evening services were conducted by Rev. Mr. Holdich, of Middletown, Connecticut, and those of the afternoon by Rev. Mr. Pitman, of Philadelphia.† * * * It was a day that will not soon be forgotten in our city. The congregations were very large and attentive, thus evincing the deep interest there is in our enterprise, on the part of citizens generally, irrespective of religious parties. All seemed to rejoice, that a new temple was then and there dedicated to the service of God, and for the common benefit of a surrounding population.

"The house is seventy-two feet long by fifty-two in width; of brick, with a basement under the whole, and all finished in a neat and appropriate style, well befitting its objects. * * * Collections and pledges to the amount of near *fourteen hundred dollars* were taken on the occasion; exceeding, I believe, any effort of a similar kind in our State.

"In behalf of a grateful Society, I embrace this opportunity of tendering the most hearty thanks to both ministers and all others in attendance, for being so efficiently aided in defraying the expenses of the building." Signed "A. Atwood, Trenton, September 12, 1838."

* Now President of Board of Trustees of State Street M. E. Church.

† Joseph Holdich and Charles Pitman, of course. Hon. Israel Howell, our ex-postmaster, heard both sermons, and reports text of one as Ex. 3-5: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." He can't remember which, but this sounds like Dr. Pitman.

We found this in the *New Jersey State Gazette* of Sept. 14, 1838, but no local notice or other reference to it whatever. It is, of course, authentic, as it is the Rev. Anthony Atwood all over, then pastor here. The Book of Minutes of the Trustees shows that Sept. 5, 1838, they appointed committees to take collections in "the body of the church" and "in the galleries" "on the day of dedication," but does not state *when* that was. In that same year Mercer County was created out of parts of Hunterdon, Somerset, Middlesex, and Burlington, and the Court-House was erected on ground used previously as a Lumber-Yard by John Whittaker, one of the first trustees of the State Street M. E. Church, and already a leading citizen here. The Church first took the name of Trenton M. E. Church, and was so called until 1846, when Front Street M. E. Church having been organized, the one was called Greene Street and the other Front Street, to distinguish them. They so appear in the Minutes of New Jersey Conference 1847, and of course the name has continued "Greene Street" since then: Her present strength is 553 members, Sunday School 547, and Church and Parsonage property, \$49,000, with Rev. Edmund Hewitt, Pastor.

We rejoice in such evidences of her matronly health and prosperity. And bid her hail and God speed, as our honored Mother of Methodism in Trenton.

State Street M. E. Church.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms, 126: 5-6.

Leaving Greene St. M. E. Church now to speak for herself, as she is well able to, we would only add, that she may now well be called the "Mother of Methodism" here. For from her "populous loins" have sprung the successive colonies, that now constitute the *nine* flourishing Methodist Episcopal Churches of this city. Front St. (now Central and Trinity, mainly) swarmed out in 1846. Union St. went next in 1852, and State St. in 1859. Prior to 1859, all the M. E. Churches here had been and still were free seat Churches. But it was now determined to establish a pewed M. E. Church, if possible. The project had been in consideration and under much advisement for several months; but it was not until Feb. 1, 1859, that the first formal step was taken. On that day those who had decided to swarm met in Greene St. Church, and "by the unanimous voices" of those present proceeded to elect seven trustees of the proposed new Church. On Feb. 2, 1859, they executed their certificate of incorporation, and in this assumed the name and style of "The Trustees of the State Street Methodist Episcopal Church of Trenton." This was signed by "William C. Howell, W. S. Hutchinson, John Whittaker, Daniel B. Bodine, Joseph McPherson, William Phillips and Isaac Gould," well-known and influential citizens, but was not filed and recorded in the County Clerk's Office, as

required by law, until April 5, 1859.* Meanwhile on March 16th, 1859, the following paper was addressed to Rev. A. K. Street, then Presiding Elder of Trenton District: "Believing that it will promote the interests of religion and the increase of our beloved Methodism in our city to erect a Church with Pewed Seats, and having secured a lot† in an eligible location, and elected a Board of Trustees for the same, we the subscribers do most respectfully ask the Presiding Elder of our District to organize us into a distinct society, to be called the "State Street Methodist Episcopal Church," and to have a minister sent us from the ensuing Annual Conference to take us under Pastoral care." This was signed by the 70 members and 2 probationers, who were to compose the new hive or Church,‡ and to this was appended the following :

"To all whom it may concern :—

"This is to certify that the names affixed to the above are now in regular standing and acceptable membership in the Greene Street M. E. Church, and have at their own request gone from said church as a colony for the purpose of being organized into a new church, to take the name of 'The State Street M. E. Church of Trenton, N. J.'

"W. E. PERRY, Pastor."

March 20, 1859.

So, it seems that all things were done "decently and in order" at the inception of the enterprise, and surely amicably. In response to this official action, on March 30, 1859,

* Book of Religious Societies, p. 32, Mercer County Clerk's Office. This recites, among other things, that they and their associates are members of "the Religious Societies and Congregations of the Methodist Episcopal Churches," Trenton, N. J., "usually meeting in the Church (formerly called Bethesda) in Greene street in said city," and that they "did assemble at *their said place of meeting*," Feb. 1, 1859, and elect trustees, &c. This evidently implies, that Greene St. M. E. Church was formerly called "Bethesda" also. But after much investigation and inquiry, this does not seem sustained.

† See p. 32.

‡ See p. 46 for their names.

Rev. George W. Batchelder, "of precious memory," was appointed by the New Jersey Conference to take charge of the new organization, as its first pastor. He was a young man of singular beauty of life and conduct, as well as person, and of marked genius and energy (often likened to Summerfield), and at once took front rank among the ministers of Trenton. His first service appears to have been April 9, 1859, when he preached morning and evening. This was held in Temperance Hall, where the congregation continued to worship until after the completion and dedication of the new church. His services were soon largely attended, and it is not too much to say that he lifted the State Street pulpit to a height of excellence never since surpassed.

With great and saving faith, though moderate cash in hand, the Board of Trustees at once began to build. For on May 24, 1859, the *State Gazette* says: "Work on the church (State Street) is progressing with rapidity, and they hope to complete it before winter." It is true, the *True American* of June 10, 1859, says: "Ground was broken for State Street M. E. Church yesterday;" but this is evidently a mistake by a fortnight or so. For again, on June 6, 1859, the *Gazette* says *ex-cathedra*: "The new M. E. Church, corner of State and Stockton streets, will be built of stone. The plan is an admirable one, and it would have been greatly to be regretted if it had been rendered less beautiful by being constructed of brick and rough cast." So, it seems, a stucco sham was at one time under consideration. But, happily, wiser counsels prevailed, and so we got our present honest Ewing brown-stone edifice instead. The Deed for the church-lot bears date June 1, 1859, and calls for 90 feet on State street by 150 feet on Stockton street, which includes the parsonage-lot also, and the consideration was \$6750.*

Thanks to the intelligence and energy of a keen and very competent Building Committee, the work on the

* Mercer County Clerk's office, Book of Deeds, Vol. 44, p. 556.

Church was pushed forward so well, that on Thursday July 21, 1859 the "Corner-Stone" was laid with imposing ceremonies, in the presence of a large concourse of people. We quote the following authentic account of same from the *State Gazette* July 22, 1859: "About half past 4, Rev. A. K. Street, Presiding Elder of Trenton District, called the audience to order, and introduced Bishop Scott. After a few remarks by him, Rev. D. W. Bartine* of Philadelphia gave out the 95th Hymn † of Methodist Hymns (Collection 1849) which was admirably sung by a large choir. A brief, but earnest and appropriate prayer was then offered up by the Bishop, after which Lessons were read from the Church Ritual by Revs. W. Tunison and W. E. Perry. Then came an address by Bishop Scott. This was a rapid, but exact sketch of Christianity, alluding especially to its two great Reformations under Luther and Wesley, and dwelling particularly on that form of the latter called Methodism. He said, that Methodism had an existence in Trenton certainly as early as 1770, and perhaps a few years before. The first church was erected here 1772-3 there being then about a score of Methodists in this city.‡ Now there are four regularly organized Churches, besides several Missions, and a membership of nearly 1200. He alluded to the fitness of the location, and invoked God's blessing upon the enterprise. The sermon was simple and plain, but dignified, and charmed all who had the pleasure of hearing it. Rev. Dr. Wiley § was then introduced to the audience, who proceeded to give an address at once eloquent, scholarly and profound. Anything Dr. Wiley says will be said well, if it can be so said. || Rev. Mr. Batchel-

* Afterwards pastor of State St.

† Hymn 34 of our present "Methodist Hymnal" (Collection 1878).

‡ This agrees with p. 9 and p. 10, &c., substantially.

§ Then Principal of Pennington Seminary, but afterwards pastor of State St., and Bishop M. E. Church.

|| The *True American* July 22, 1859 says, that Rev. Anthony Atwood also delivered a brief address, in which he referred to the laying of the Corner-Stone of Greene St. M. E. Church, when he was pastor there in 1838.

der, the popular pastor of the new Church, then read the following "List of Articles" to be deposited in the Corner-Stone: A history of the Church, with an account of its organization, the causes that led to it, and the name and incidents connected with it. Names of members of the Church, Board of Trustees, Stewards, Local Preachers, Class Leaders, &c. Names of officers, teachers, and scholars in the Sunday School. Contributors to erection of Church edifice. Contracts for the building. Names of Bishop of M. E. Church, Presiding Elder of Trenton District; and Preacher in charge. The number of churches (Trenton) and names of pastors in charge. Names of officiating ministers at the laying of the Corner Stone. Names of the Governor of the State, and State officers, Mayor of the City of Trenton, and members of Common Council. Copies of the daily papers of Trenton. A copy of the Minutes of the last session of the N. J. Conference.

The tin-box containing these was then deposited in the Corner-Stone, and the Bishop made a few further remarks, when prayer was again offered by Rev. A. T. Walker, of 1st Baptist Church. The exercises closed with the Doxology, sung by the large audience, and the Benediction pronounced by Rev. E. Page. The occasion was one of deep interest, and will long be remembered by all who were present."

After the laying of the Corner-Stone, the work on the edifice went rapidly forward, with such zeal and energy that everything was substantially done and completed, and the Church ready for the Dedication, which took place Thursday June 14, 1860. The dedicatory exercises began at 10½ A.M., of that day, by the reading of a chapter from the Book of Kings by Rev. Geo. W. Batchelder, still pastor of the Church. They then sung Hymn 968* of "Methodist Hymns" (Collection 1849), and prayer followed. There was then a further reading of the Scriptures, by Rev M. E.

* 860 of our present "Methodist Hymnal" (1878).

Ellison, and then Hymn 965* of same "Hymns" was sung. The dedicatory sermon was by Bishop Janes; his text was 1 Cor., 3-9: "For we are laborers together with God." Then followed the Prayer of Dedication, by Bishop Janes, the congregation joining in same. Then came the collection, which footed up \$1,200 only—the members having already subscribed largely. At 3 P.M. there was another sermon, by Rev. Dr. Kennedy, then of Philadelphia. His text was Hebrews, 2-6: "But one in a certain placetested saying, What is man, that Thou are mindful of him? Or the son of man, that Thou visitest him?" Another collection followed, which netted \$800. At 7½ P.M., there was another sermon, by Rev. D. W. Bartine, D.D., also of Philadelphia, but no further collection.†

The sale of Pews took place June 19, 1860, and the church was occupied for worship regularly from date of Dedication. The Sabbath Notices in the *State Gazette* continue: "State Street M. E. Church in Temperance Hall" until July 8, 1860. But this unquestionably was an oversight of the printer.

The architect of the Church was C. Graham, then of Trenton, but afterwards of Elizabeth. The main contractors were E. W. Page & Co.; for the mason work, Wm. Johnson; for the plastering, Samuel T. Forman; for the carpenter work, Preston Graham—all of Trenton. The total cost of the edifice itself, exclusive of lot (\$6750), was about \$27,000 - a very small sum for such a superb building. But prices then were very low. The Church was considered a model of ecclesiastical architecture at the time and was widely imitated or copied in part elsewhere in New Jersey. In the Minutes of the New Jersey Conference, 1861, there is a full engraving of it as a frontispiece,‡ and on p. 17 of

* 871 of present "Methodist Hymnal" (1878).

† *State Gazette* and *True American* June 15, 1860.

‡ We had hoped to give a copy of this, but after much inquiry and search have been unable to find the plate.

said Minutes is a full description thereof, which we quote as follows :

“ This handsome edifice is situated on the southwest corner of State and Stockton streets, Trenton. It was begun in the spring of 1859, and dedicated in June, 1860. It is built of Ewing Brown-Stone, in the Norman Italian style, the plans throughout being furnished by C. Graham, Esq., of Trenton.

“ The main body of the church is 79 feet in length, by 57 in width, with a transverse section of the south end 65 feet in length by 27 in width, the first story of which is divided into class-rooms, while the whole of the second is appropriated to the Lecture Room. The height of the cornice from the ground is 31 feet, and that of the ridge 47 feet. On the north-east corner stands the tower, 20 feet square at the base—the first section of stone—and 47 feet in length; the second section, or bell tower, of wood and 38 feet in length. Above the tower rises an octagonal spire 100 feet in length—making the entire height 185 feet. There are 5 semi-circular windows with stained glass on each side of the church (besides those in the Class and Lecture Rooms), and one very large, of elaborate tracery, in front. Three large double doors in front admit to the vestibule, and three others to the aisles, and two at the side of the pulpit to the Class and Lecture Rooms, besides a separate entrance on Stockton street.

“ Inside, the plain white walls are surmounted by a simple cornice. The ceiling is straight, with deep panels; a circular ventilator occupies the centre. At the south end is a recess, flanked by Corinthian columns, in front of which is the pulpit. Over the vestibule is a moderate gallery, sufficient to hold an organ and its accompanying choir. The Audience Chamber has 126 pews, which will accommodate over 600 persons; the Lecture Room will seat some 250. The pews are oaked, without doors, and in the Audience

Chamber are cushioned throughout. Furnaces in the cellar heat it comfortably throughout."

This reads as if written by the architect himself, and seems well worth preserving. What would we not give for such a minute and clear description of our original "Methodist Preaching House" here!

To the Church thus finished and completed, but little was ever done, until 1878 when it was frescoed, and 1880 when it was re-upholstered and painted, at a cost altogether of about \$2,600.

PARSONAGE.

For a few years the Society rented a house for the use of the pastor and his family, not feeling equal to the task of building one, while carrying the heavy indebtedness still upon the Church. This was on the north side of Academy St., near Stockton, at first, and afterwards No. 8 Southard St., and again on N. W. Cor. Livingston and Jackson Sts. But in 1865, during the first year of the pastorate of Rev. Thomas Hanlon, D.D., they proceeded to erect on E. State St., on the westerly part of the original Church lot, the handsome parsonage we now own and occupy. This was built of brick, with Ewing brown-stone front, in harmony with the Church, and cost about \$10,000—the prices of everything being then very high, at the close of the Civil War.

ORGAN.

For many years our gallery or organ-loft was occupied only by the choir and a melodeon or parlor organ. But in 1870 the musical taste of the church had so improved, that it was resolved to procure a regular church organ. The movement was initiated by William Dolton, Trustee, who raised about \$1500 on subscriptions for this purpose, and this was supplemented by a fair and festival in the Assembly Room of

Taylor Opera House, Feb. 15-19, 1870, under the direction of the late Thomas J. Macpherson,* local preacher and ordained deacon, which netted \$1382.43 more. The total cost of the organ was \$3000. It was made by Mr. Andrews, of Utica, N. Y., and is a superior instrument, with 27 stops and 2 manuals of keys. It was some time in building, and was formally dedicated April 26, 1871, after which (same evening) a Sacred Concert was given in the Church, at which several eminent organists (one from St. Stephen's, New York), performed on the new organ, and a large choir of the best vocalists in Trenton assisted. Several anthems and other pieces of sacred music, as well as some national airs, were rendered with fine effect, and the church was crowded to its utmost capacity. "The organ was universally conceded to be a very fine toned and excellent instrument."†

NEW CHAPEL.

Our new Chapel was a consequence of the steady and healthy growth of our Church and Sunday School. Our Sunday School especially grew so large about the year 1876-8, under the able and faithful pastorate of Rev. J. L. Sooy, A. M., now again our Pastor, as to overflow into the main audience chamber of the church, and its continuance there proved so unsatisfactory that in 1881 (after recent painting, upholstering, etc.), it was decided to build a new and larger Chapel. The Subscription-List bears date 1882 and contains 140 names, and foots up \$6679. Our new Chapel was built by tearing down the south front of the old Chapel on Stockton street, and extending it southward, doubling its capacity or thereabouts, and giving us doubtless the finest Sunday School Room, Prayer Meeting Room, Class Rooms, etc., in the New Jersey Conference. This also was built of Ewing brown

* Father of one of Committee (George W. Macpherson).

† *State Gazette and True American*, April 27, 1871.

stone, in keeping with the Church and Parsonage, and has now a front of $27\frac{1}{2}$ feet on Stockton street by 71 feet deep, being of two stories, like the old Chapel. The corner stone of this was laid Tuesday, July 25, 1882, by Rev. John Y. Dobbins, A. M., then Pastor of the Church. The exercises were in the main audience room of the Church, and consisted of singing, reading the Scriptures, and addresses by Rev. W. A. Brooks, Pastor of Fifth Presbyterian Church here, and Rev. J. A. Mace, then pastor of Union Street M. E. Church here. A brief history of the Church and Sunday School was read by Geo. W. Macpherson, one of the Committee.

The following is the "List of Articles" placed in the tin-box deposited in the Corner-Stone: A copy of the Holy Scriptures, Revised New Testament, Methodist Hymnal, N. J. Conference Minutes, M. E. Church Discipline, M. E. Church Almanac, Annual Report of M. E. Missionary Society, the Ladies' Repository, the Christian Advocate, the Heathen Woman's Friend, New York Tribune, New York World, Philadelphia Ledger, Ocean Grove Record, State Gazette, True American, Daily Emporium, names of Official Board of Church and Contributors to building fund, names of Architect, Superintendent, Contractors, Building and Subscription Committees, names of State and City Officers, Map of Trenton, history of State St. M. E. Church and Sunday School, and names of pastors of different M. E. Churches in Trenton.

The work on the new Chapel was pushed rapidly forward, with great spirit and determination, and being fully done and completed the Dedication took place Wednesday evening, Jan. 24, 1883. The pastor, Rev. John Y. Dobbins, A. M., took charge of the exercises, and Rev. D. H. Schock, A. M., then Presiding Elder of Trenton District, and Rev. George K. Morris, A. M., then pastor of Greene St. M. E. Church, participated. The dedicatory sermon was preached by Bishop Simpson; his text was Isaiah XI-6, "And a

little child shall lead them." He dwelt on the conspicuous place childhood holds in Christianity deservedly, as compared with Paganism, Mohammedanism, &c., and spoke with much of his old-time eloquence and power. A collection was taken up, of course, which amounted to about \$1700. Rev. J. A. Lippincott, D. D., then Professor of Mathematics in Dickinson College, Carlisle, Pa., but now Chancellor of the University of Kansas (an alumnus of Pennington Seminary), preached the following evening, Jan. 25, 1883, and there was a further collection of \$125. The following evening, Jan. 26, 1883, the exercises were varied by a Church Sociable in the spacious Sunday School Room of the new Chapel, which was largely attended, and favored with Ice Cream, Cake, and Coffee. On Sunday, Jan. 28, 1883, the Sunday School took formal possession of their new Room, and the dedicatory exercises were brought to a close, by a special service at 2 P. M. in the Sunday School Room, at which brief addresses were made by W. D. Holt, Wm. Holt, Ira W. Wood, Isaac T. Wood, Edward S. Ellis, Duncan McKenzie, A. J. Rider, Jacob T. Glenn, Joseph McPherson, James F. Rusling, Mrs. Wm. Holt, and Miss Anna T. Baily—all officers and teachers of the Sunday School—and the pastor Rev. J. Y. Dobbins, A. M.

The architect of the new Chapel was W. A. Poland; contractors for carpenter-work, Cubberly & Kafer; for stone, Prior & West; superintendent of mason-work, John Wythe—all of Trenton. The total cost of the new Chapel (carpets, furniture and everything included) was about \$10,000, all of which was paid or provided for at or before the dedication.* For this handsome result, much credit is due to Joseph McPherson, Superintendent of Sunday-school 1863-1875, and President of Board of Trustees 1869-1886; to Albert J. Whittaker, deceased, not a member of the Church though subscribing generously; and to William Wood,†

* *State Gazette*, July 26, 1882; Jan. 25, 26, 27, 29, 1883.

† Uncle of one of Committee (Ira W. Wood).

deceased, local preacher and ordained deacon, who himself subscribed liberally, and at his decease directed his executors to pay the deficit at dedication, large or small.

SUNDAY-SCHOOL.

The Sunday-school of State St. M. E. Church was organized April 9th, 1859, at the residence of Miss Mary F. Johnston, N. W. Cor. Front and Willow Sts. It then consisted of 7 officers and 7 teachers, but the number of children is not reported. From best information obtainable, we judge they were about 35 to 40. The first report in the Sunday-school records now existing of the strength of the School is Nov. 26, 1865, when Alex. C. Yard being Secretary he reports officers and teachers 28, scholars 119, infant class 50 = 197. The New Jersey Conference Minutes for 1860, however, give the School as 143, but it was then a year old. Its first session was doubtless April 16, 1859, in Temperance Hall, at 2 P.M., where it continued to meet, until the Church was completed and dedicated, when the School was installed in the new Chapel on Stockton St. Here also a morning or Mission Sunday-school was established in 1866, and continued to meet at 9 A.M. Sundays until June 9, 1876, when the two Schools were "united into one organization," to meet at 2 P.M. This School began very feebly, with only about 50 in attendance in all, but prior to the merging of the two Schools it sometimes reported over 400 present. In 1867 it organized a branch School in "Lumley's Row," and maintained it until the Row was torn down in 1876. After the consolidation of the two Schools, the new joint-School greatly prospered, and soon overflowed into the main audience room of the Church, and necessitated the erection of our new and enlarged Chapel, as elsewhere stated. Indeed a Committee of the Sunday-school was active in demanding and promoting the same, as a necessity of the Sunday-school. It secured possession of its

new quarters there Jan. 28, 1883, and now numbers about 400 members, including the Infant Class. It reports 700 volumes in the Library, and collections 1885, for current purposes, \$124.41 ; for Missions, \$302. It goes without saying, that it observes Children's Day and Christmas, and usually has also a June Pic Nic !

MISSIONARY SOCIETY.

The Sunday-school is also organized into a Juvenile Missionary Society, and we believe always has been, as also was the Morning or Mission S. S. in 1873. This meets in the Sunday-school Room on the last Sabbath of each month, at 2½ P.M., under its own Missionary Director, and has its own special exercises. These consist of singing, prayer, readings, recitations, original essays and addresses, all or nearly so by members of the Sunday-school, and bearing more or less on the subject of Missions (Mission fields, Mission needs, Missionary heroes, incidents, &c.), after which each class makes its monthly Missionary Offering. The classes are divided into sections, and each section (months in advance) given a special Mission topic or subject to prepare for and discuss, under a competent officer or teacher as leader, who is held responsible for same. The object is to induce special study of *one Missionary Field or subject* at a time, and get rid of vague generalizations. This plan was inaugurated in 1879, by the then Missionary Director (James F. Rusling), with the approval of the School, and soon raised our S. S. Missionary Collection from about \$150 to about \$400 annually, and on the whole it is believed gives good satisfaction.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

This was organized under its present name and style April 19, 1882. Its forerunner was the "Union Missionary

Society," composed of ladies from both State St. and Greene St. M. E. Churches; and organized May, 1870. At this time (1870), the ladies of State St. had also a flourishing "Young Ladies' Band," which educated three Hindoo girls in Miss Sparke's School at Bareilly, India, to whom were given the names of Susie Yates, Clara Pearne, and Mary James. Said "Union Society" did efficient work during its existence, 1870-1881, collecting over \$1,100, and among other things giving a farewell to Miss Lucilla Green (afterwards Mrs. Dr. Cheney), who died at her post of duty in India. The present Society numbers 84 members. They subscribe for 32 copies of the *Heathen Woman's Friend*, and raised last year \$168. Altogether this society has contributed \$750 to the Missionary cause since 1882.

WOMEN'S HOME MISSIONARY SOCIETY.

This was organized only Jan. 19, 1886, and has hardly got to work yet. It already numbers 52 members, however, and promises to do excellent work in the future. It reports between \$50 and \$60 raised so far; but it has only just begun.

LADIES' PARSONAGE AID SOCIETY.

This was organized Feb., 1864, with 22 members, with a view to aid in the erection of a Parsonage. For this purpose it raised and paid over to the Trustees, 1865, about \$1000. It was continued to have chief charge of the Parsonage, and has done good work in that respect, and in caring for the welfare of the Pastor and his family. It now numbers about 50 members, and since its organization has raised and expended \$5,132.88.

Summary.

“Whatsoever a man soweth, that shall he also reap.”—Gallatians, 6-7.

We began life as a Church Feb. 1, 1859, as stated on p. 30, and then numbered 70 members in all, with no Sunday School, and no church property. Now, in 1886, we number 453 members; our Sunday School 393, with Library of 700 volumes; our Benevolent Collections \$1,361.25; and our Receipts for Current Expenses, \$4,319.23. We have Church Property that has cost us about \$50,000, but which it is estimated could not be replaced now for less than \$100,000. First and last, since 1859, we have had 1030 members, 314 marriages, 275 baptisms, and 102 deaths. During same period we have raised for Benevolent Collections \$23,000; for Pastor's Salaries, \$48,000; and for Current Expenses, \$56,000—making a total (including church, parsonage, organ and chapel) of \$177,000. There is no mortgage upon any of the Church property, but we have a bonded and floating debt from various sources, amounting to \$4,601.22, which it is proposed to extinguish during our present pastorate (D.V.). With such results, it goes without saying, that our Pastors as a whole have been faithful, able and acceptable men.

The following summary of the growth of Methodism here and elsewhere may not be deemed inappropriate, and we invite attention to the figures as striking and significant:

1772-3.	Methodists in Trenton.....	19
“	“ “ New Jersey.....	200
“	“ “ U. States.....	1160
1786.	“ “ Trenton.....	352
“	“ “ New Jersey.....	1259
“	“ “ U. States.....	20681
1838.	“ “ Trenton.....	385
1859.	“ “ “	1165
“	“ S. S. Scholars &c. (Trenton).....	1401

1859.	Methodists Churches and Parsonages (Trenton) value, \$40,000	
1886.	“ in Trenton.....	2814
“	“ S. S. Scholars &c. (Trenton).....	3428
“	“ Churches and parsonages (Trenton) value, \$300,000	
“	“ in New Jersey.....	82,242
“	“ Sunday School Scholars &c. N. J.....	90,318
“	“ Churches and Parsonages N. J., value, \$4,938,402	
“	“ in United States.....	4 0,000
“	“ Sunday School Scholars &c. U. S.....	2,000,000
“	“ Churches and Parsonages U. S., value, \$74,000,000	

We submit these figures speak trumpet-tongued, as to the growth and power of Methodism, here and elsewhere, and are more potent and eloquent in its behalf, than any mere words of ours. Said Francis Asbury on one occasion, despondently, “I preached in Burlington on Thursday. Will this place and Trenton ever be famous for vital religion?”* Burlington may reply as pleases her. But Trenton answers by her above figures, and they speak for themselves. On another occasion, when in better heart and hope, he wrote as if prophetically inspired: “God has visited, and will yet powerfully visit Jersey.”† Verily God hath done so, and to Him alone now and always be all the glory. We come to this 26th Anniversary of our Dedication with profound gratitude to the great Head of the Church for His signal favor thus far. Let us praise Him for all that is past, and trust Him for all that is to come. For, in the words of Luther’s immortal Hymn :

“A mighty fortress is our God,
 A bulwark never failing;
 Our Helper he, amid the flood
 Of mortal ills prevailing.
 * * * * *

Christ Jesus, it is he;
 Lord Sabaoth is his name,
 From age to age the same,
 And he must win the battle!”

* Asbury’s Journal, Vol. 3, p. 346.

† Asbury Journal, Vol. 2, p. 264.

Roll of Honor.

ORIGINAL MEMBERS OF STATE STREET M. E. CHURCH,
MARCH 16, 1859.

“Fellow citizens with the Saints and of the household of God”—Ephesians, 2-19.

Wm. C. Howell,
Eliza Howell,
Joseph McPherson,
Wm. Phillips,
Catherine Phillips,
Daniel B. Bodine,
Elizabeth S. Bodine,
Edward W. Page,
Mary Page,
Isaac Gould,
Susan S. Gould,
H. J. Disbrow,
Lucy Disbrow,
Geo. W. Closson,
Emeline Closson,
Emma Howell,
Louisa Howell,
Harriet Leeds,
Anna Leeds,
Wm. Johnston,
Mary Johnston,
John A. Howell,
Stacy Bodine,
Cornelia Bond,
Jas. C. Manning,

Sarah Manning,
Mary Dolton,
Wm. H. McMillan,
M. C. McMillan,
Wm. P. Dale,
Lucy A. Pitman,
Francis A. Pitman,
Mary A. Pitman,
Mary Gillespie,
John Nutt,
Thos. J. McPherson,
Ellen T. McPherson,
S. Virginia McPherson,
Smith E. Hughes,
Elizabeth Hughes,
Levi R. Furman,
Gershom Rusling,
Anna Maria Rusling,
Emma Rusling,
Joseph McPherson, Jr.,
S. A. Gause,
Rebecca McPherson,
John Whittaker,
Eliza Whittaker,
Asher Swem,

Mary A. Swem,	Joseph B. Yard,
Charles Rice,	Sarah A. E. Yard,
Emeline Rice,	Kate Mount,
John Barnett,	Adelia Mount,
H. L. Rice,	Margaretta Potts,
Mary Ellen Whittaker,	Mary F. Johnston,
Catharine Ashmore,	Geo. H. Yard,
Wm. H. McPherson,	Millicent Yard,
Samuel T. Forman,	Anna Neal,*
Phebe Ann Forman,	Jos. L. Bodine, Probationer,
Theodore Hunt,	Wm. B. Bodine, Probationer

Total Members 70—Probationers 2.

TRUSTEES.

Wm. C. Howell, <i>Prest.</i> ,	Isaac Gould,
Wm. S. Hutchinson, <i>Sec'y</i> ,	John Whittaker,
Jos. McPherson,	Wm. Phillips.
Daniel B. Bodine,	

STEWARDS.

Daniel B. Bodine,	Jas. C. Manning,
Wm. Phillips,	Samuel F. Forman,
Joseph McPherson,	Charles Rice.

LOCAL PREACHERS.

Thos. J. McPherson,	Francis A. Pitman.
Stacy Bodine,	

EXHORTER.

Gershom Rusling.

* According to the "Church Record" Anna Neal did not join until *April 10th*, 1859. But she has always been reckoned as one of our *original seventy members*.

CLASS LEADERS.

Wm. C. Howell,
Thos. J. McPherson,

Joseph B. Yard,
Smith E. Hughes.

COMMITTEES.

But 2 appointed, to wit :

1. *On Estimating Preacher's Salary*—Isaac Gould, John Whittaker, Wm. C. Howell.

2. *On Missions*—T. J. McPherson, D. B. Bodine, Wm. H. McPherson, George H. Yard.

ADDITIONAL MEMBERS, 1859.

Matilda King,
Mary J. Sager,
Wesley Danser,
Jane Danser,
Addison A. Danser,
Edward J. Smith,
Caroline L. Smith,
James F. Rusling,
Mary A. Davis,
Caroline Woodward,
Kesiah Woodward,
Anthony Woodward,
Edward Dolton,
Mary Tabor,
James H. Clark,
Mary E. Gibbs,
Wm. M. Force,
Mary E. Force,
Mary F. Force,
Mary M. Titus,
John C. Cook,

Wesley E. Mount,
Rebecca E. Swem,
Edward A. Page,
George P. Hammell,
Mary Hammell,
Elmira Cooper,
Leonard Kittinger,
Stephen Tice,
Carrie Havens,
Rachel E. Sanders,
Mary C. Collins,
Joseph C. Kerr,
Isaac V. Brown,
Mary E. Brown,
Anna M. Powers,
Elizabeth James,
Elizabeth Page,
Elizabeth H. McPherson,
Moses Golding,
George S. Moffatt.

PASTORS OF STATE ST. M. E. CHURCH.

1859-1861 . .	Geo. W. Batchelder.	<i>Dead.</i>
1861-1862 . .	Chas. H. Whitecar, D. D.	
1862-1863 . .	Isaac W. Wiley, D. D., and Bishop.	<i>Dead.</i>
1863-1865 . .	Wm. H. Jeffereys.	
1865-1867 . .	Thos. Hanlon, D. D., President Pennington Seminary.	
1867-1870 . .	David W. Bartine, D. D.	<i>Dead.</i>
1870-1873 . .	Wm. H. Pearne, D. D.	
1873-1876 . .	Samuel Vansant.	<i>Dead.</i>
1876-1878 . .	J. Leander Sooy, A. M.	
1878-1879 . .	James S. Chadwick, D. D.	
1879-1882 . .	Samuel Van Benschoten, D. D.	
1882-1885 . .	John Y. Dobbins, A. M.	
1885-1886 . .	J. Leander Sooy, A. M.	

SUPERINTENDENTS OF SUNDAY SCHOOL.

Daniel B. Bodine,	1859 - 1863
Joseph McPherson,	1863-1875
William Holt,	1875 - 1876
Woodbury D. Holt,	1876-1881
Oliver P. Steves,	1881-1882
W. D. Holt,	1882-1886
Joseph M. Reeves,	1886-

ASSISTANT SUPERINTENDENTS.

Margaretta Potts,	1859-1875
Daniel B. Bodine,	1863-1875
Mrs. James H. Clark,	1875-1877
William Holt,	1876-1877
Annie L. Beegle,	1876-1877
Isaac T. Wood,	1876-1886

SUPERINTENDENTS OF MORNING OR MISSION SUNDAY SCHOOL.

J. Fletcher Street,	1866
W. D. Holt,	1866
A. J. Rider,	1866—1876
Edward Lowndes,	1876

ASSISTANT SUPERINTENDENTS.

Edward Lowndes,	1866—1872
Isaac T. Wood,	1872—1876

SUPERINTENDENT OF BRANCH MISSION SUNDAY SCHOOL.

Rev. J. A. Lippincott, D.D.,	1867—1877
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MISSIONARY DIRECTORS.

Anna T. Bailey,	*1876—1877
James F. Rusling,	1877—1881
George W. Macpherson,	1881—1884
James F. Rusling,	1882—1884
Ira W. Wood,	1884—1886

WOMEN'S FOREIGN MISSIONARY SOCIETY, 1882.

<i>President</i> ,	Mrs. J. Y. Dobbins.
<i>First Vice-President</i> ,	Mrs. T. J. McPherson.
<i>Second Vice-President</i> ,	Miss Mary Wiggins.
<i>Third Vice-President</i> ,	Mrs. D. H. Schock.
<i>Corresponding Secretary</i> ,	Mrs. H. L. Caminade.
<i>Recording Secretary</i> ,	Miss Lizzie Messeroll.
<i>Treasurer</i> ,	Miss Ada Sulger.

LADIES' PARSONAGE AID SOCIETY, 1864.

<i>First Directress</i> ,	Mrs. W. E. Perry.
<i>Second Directress</i> ,	Mrs. Jos. McPherson.
<i>Third Directress</i> ,	Mrs. W. C. Howell.
<i>Treasurer</i> ,	Mrs. Wm. S. Middleton.
<i>Secretary</i> ,	Miss Mary F. Johnston.

* The Missionary Society had "Directors" or like officers prior to 1876, but the Records do not disclose their names and year of service.

Post of Duty.

MEMBERS OF STATE ST. M. E. CHURCH, JUNE 14, 1886.

“Be strong and of a good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest.”—Joshua, 1-9.

The figures on the left indicate the date of joining, and the letters on the right the mode: C. by certificate, P. by probation.

	<i>Name.</i>	<i>Residence.</i>	
1862,	Anderson, Elizabeth,	235 Clinton St.,	C.
1865,	Ashton, Joseph,	13 N. Warren St.,	C.
1865,	“ Mary A.,	“	C.
1873,	“ Mary,	“	P.
1878,	“ Joseph M.,	“	P.
1885,	“ Minnie R.,	“	C.
1871,	Allen, William B.,	Dolton Block,	C.
1871,	“ Adeline E.,	“	C.
1878,	Aller, Henry C.,	44 Southard St.,	C.
1878,	“ Mary M.,	“	C.
1878,	“ Hattie,	“	P.
1885,	“ Ida,	“	P.
1878,	Albertson, Sallie,	24 W. Washington St.,	P.
1878,	“ Maggie,	“	P.
1878,	“ Willie,	“	P.
1878,	Atkinson, Emeline R.,	44 Ewing St.,	C.
1880,	Applegate, Jennie,	63 Model Ave.,	C.
1880,	Arrott, Emma L.,	89 Jackson St.,	C.
1884,	Asay, Ida H.,	42 Wall St.,	C.
1885,	Apgar, Rettie H.,	51 Yard Ave.,	C.
1885,	Anderson, Sadie K.,	253 Clinton St.,	P.

	<i>Name.</i>	<i>Residence.</i>	
1859,	Bodine, Elizabeth S.,	109 E. State St.,	C.
1859,	Barnett, John,	517 " "	C.
1860,	Burdsall, Alexander L.,	47 Yard Ave.,	C.
1860,	" Catherine W.,	" "	C.
1878,	" Ella F.,	" "	P.
1878,	" Sarah V.,	" "	P.
1860,	Brown, Ann M.,	17 N. Stockton St.,	C.
1879,	" Georgia E.,	" "	P.
1865,	Box, John G.,	578 Perry St.,	C.
1865,	" Susanna C.,	" "	C.
1866,	Bodine, Jesse E.,	130 E. Front St.,	P.
1866,	" Maria L.,	" "	P.
1867,	" Emma,	" "	C.
1871,	" Lizzie Virginia,	" "	P.
1878,	" Minnie L.,	" "	P.
1860,	Bennett, Ann Eliza,	131 E. Hanover St.,	C.
1867,	Brannon, Caroline E.,	120 W. Hanover St.,	P.
1867,	Bennett, Conrad B.,	30 W. State St.,	P.
1879,	Brock, Harry D.,	610 Perry St.,	P.
1867,	Brock, Catharine E.,	" "	C.
1885,	" Rebecca H.,	216 Perry St.,	C.
1880,	Beegle, Letitia,	223 Perry St.,	C.
"	" Mary A.,	" "	C.
"	" Carrie A.,	" "	P.
1869,	Bowman, Oliver O.,	62 Clinton St.,	P.
1869,	" Louisa,	" "	P.
1880,	" Robert K.,	" "	P.
1880,	" William J. J.,	" "	P.
1875,	Bodine, John,	228 Mercer St.,	C.
1877,	Blake, Henry C.,	158 E. Front St.,	P.
1878,	" Amelia D.,	" "	P.
1875,	Bodine, Amy A.,	130 E. Front St.,	C.
1878,	Blake, Julietta,	149 S. Stockton St.,	P.
1861,	Bailey, Emma,	222 Greenwood Ave.,	P.
1879,	Brotherson, Ann E.,	89 Jackson St.,	C.

	<i>Name.</i>	<i>Residence.</i>	
1880,	Bottom, Addie A.,	36 Wall St.,	P.
1880,	Bodine, Charles L. H.,	124 Centre St.,	P.
1883,	Brooks, Emily C.,	140 Bayard St.,	C.
1885,	“ Sidney,	“	P.
1883,	Brown, Aaron K.,	434 E. State St.,	C.
1883,	“ Mary D.,	“	C.
1883,	Bates, Fannie,	226 Second St.,	P.
1883,	Bosson, William,	Ashmore Ave.,	C.
1885,	Burnett, Gilbert F.,	Normal School St.,	P.
1885,	Banks, Margaret,	169 Clarke St.,	P.
1886,	Barber, George O.,	109 Montgomery St.,	C.
1886,	Bowles, William E.,	105 E. Hanover St.,	C.
1859,	Closson, George W.,	223 N. Greene St.,	C.
1859,	“ Emeline,	“	C.
1866,	Cole, Jonas W.,	432 E. State St.,	P.
1866,	“ Isabel,	“	P.
1885,	“ Mabel,	“	P.
1867,	Cloke, William,	28 Wall St.,	C.
1867,	“ H. Virginia,	“	C.
1885,	“ Clara V.,	“	P.
1885,	“ Harrold E.,	“	P.
1868,	Clayton, Albert,	204 E. Hanover St.,	C.
1873,	“ Margaret A.,	“	C.
1870,	Clark, Mary E. Y.,	132 E. Hanover St.,	C.
1879,	“ Carrie H.,	“	P.
1873,	Carman, Caroline,	514 E. State St.,	C.
1877,	Clark, Alfred T.,	450 Clinton St.,	C.
1864,	Cooper, Mary A.,	214 Clinton St.,	P.
1878,	Chambers, Caleb,	39 Carroll St.,	P.
1877,	“ Anna E.,	“	C.
1885,	“ Kate F.,	“	P.
1878,	Cubberly, Charles H.,	206 Perry St.,	P.
1878,	“ Theodosia V.,	“	P.
1878,	“ Lizzie M.,	“	P.

	<i>Name.</i>	<i>Residence.</i>	
1878,	Cadwallader Wm. B.,	139 Perry St.,	P.
1878,	Carson, Aaron S.,	102 Spring St.,	C.
1878,	" Sarah V.,	"	P.
1879,	Cannon, Almena B.,	165 E. Front St.,	C.
1879,	Conner, Frank,	Passaic St.,	P.
1884,	" Florence N.,	"	P.
1883,	" William,	"	P.
1879,	Clegg, Joseph,	89 Jackson St.,	C.
1879,	" Mary J.,	"	C.
1880,	Caminade, Nettie,	219 Academy St.,	C.
1880,	Coffield, Eugene,	141 N. Greene St.,	C.
1880,	" Anna J.,	"	C.
1883,	Carnegy, Alfred D.,	809 E. State St.,	C.
1884,	Camp, Anna,	Hamilton Ave.,	C.
1885,	Carson, Emma J.,	309 Calhoun St.,	P.
1885,	Cornell, Ella Floy,	8 Southard St.,	P.
1885,	Casperson, Alice B.,	Normal School St.,	P.
1867,	Dolton, William,	501 E. State St.,	C.
1865,	" Elizabeth,	"	P.
1877,	" Edward B.,	"	P.
1879,	" Emma L.,	"	P.
1883,	Dean, Sarah,	72 Carroll St.,	C.
1875,	Dolton, Charles H.,	156 E. Front St.,	C.
1885,	Darbey, Mary,	Asylum Station,	P.
1876,	Earley, Jennie,	118 W. State St.,	C.
1878,	Emerson, Herbert S.,	209 Montgomery St.,	P.
1878,	Fine, Stacy B.,	111 E. Hanover St.,	C.
1870,	" Anna,	"	C.
1879,	Feltie, Charles,	19 Clark St.,	P.
1879,	" Catharine,	"	P.
1885,	" Maggie,	"	P.
1885,	" Gertrude,	"	P.

	<i>Name.</i>	<i>Residence.</i>	
1883,	Fenton, Mary,	135 Bayard St.,	P.
1884,	Fletcher, Jennie,	11 Perry St.,	P.
1885,	Fenton, Ambrose A.,	236 E. Front St.,	C.
1865,	Gaston, William,	313 Market St.,	P.
1860,	" Sarah,	"	C.
1862,	Gandy, Thomas,	139 E. Front St.,	C.
1862,	" Emeline,	"	C.
1878,	Glenn, Jacob T.,	16 W. State St.,	P.
1883,	" Mannie A.,	"	P.
1881,	Goodwin, Frederick,	Hampton St.,	P.
1881,	" Annie,	"	C.
1885,	Gater, Joseph J.,	215 Hamilton Ave.,	C.
1885,	Garrett, Louisa,	326 E. State St.,	P.
1860,	Hutchinson, William S.,	23 W. State St.,	C.
1863,	Holt, Woodbury D.,	138 E. Hanover St.,	C.
1863,	" Anstice S.,	"	C.
1866,	Hutchinson, Jennie,	243 Mercer St.,	P.
1865,	Hattersley, Carrie,	203 Perry St.,	P.
1869,	Howell, Annie U.,	57 N. Stockton St.,	C.
1879,	" Robert W.,	"	P.
1885,	" Frederick E.,	"	P.
1885,	" Louis D.,	"	P.
1875,	Holt, William,	138 E. Hanover St.,	C.
1885,	" Fannie,	"	C.
1878,	Houssell, Annetta E.,	45 Yard Ave.,	P.
1871,	Harris, Lizzie F.,	30 Livingston St.,	C.
1879,	Howell, Maggie M.,	235 Clinton St.,	P.
1884,	Hyde, John,	32 Franklin St.,	C.
1884,	" Thirza,	"	C.
1885,	" Martha,	"	P.
1885,	Haight, Mary F.,	246 Mercer St.,	P.
1885,	Hoff, Sarah E.,	233 Southard St.,	C.
1885,	Harris, Emily,	Normal School,	C.
1885,	Hulton, James,	Asylum Station,	C.

	<i>Name.</i>	<i>Residence.</i>	
1885,	Hulton, Jane M.,	Asylum Station,	C.
1886,	Hoffman, Emily,	1 N. Stockton St.,	C.
1886	“ Tillie,	“	C.
1886,	Hall, Ira,	42 Wall St.,	C.
1886,	“ Eleanor F.,	“	C.
1878,	Ivins, Nathan R.,	115 W. State St.,	P.
1865,	“ Mary C.,	“	C.
1885,	“ Mary Emma,	42 Carroll St.,	C.
1859,	Johnston, Mary F.,	104 W. Front St.,	C.
1859,	James, Elizabeth,	150 Greenwood Ave.,	C.
1860,	“ Margaret,	“	C.
1861,	“ Mary E.,	“	P.
1866,	“ Annie E.,	“	C.
1866,	Lee, Maggie,	63 Carroll St.,	C.
1867,	Lucas, Rebecca,	126 Jackson St.,	C.
1880,	“ Clara M.,	139 Mercer St.,	P.
1878,	Lusk, Josie,	208 “	P.
1879,	Ledden, Christian S.,	S. Greene St.,	P.
1879,	“ Annie S.,	“	P.
1879,	Lallauer, Virginia,	142 N. Greene St.,	P.
1881,	Laird, Catharine A.,	107 E. Front St.,	P.
1885,	Lake, Catharine W.,	39 Carroll St.,	P.
1886,	Lance, Joel C.,	1 N. Stockton,	P.
1886,	“ Annie M.,	“	P.
1859,	McPherson, Joseph,	115 E. Hanover St.,	C.
1859,	“ Elizabeth H.	“	C.
1859,	Manning, James C.,	434 E. State St.,	C.
1859,	“ Sarah,	“	C.
1859,	Macpherson, Ellen S.,	208 Mercer St.,	C.
1866,	“ Ella,	“	P.
1878,	“ George W.,	22 Wall St.,	P.

	<i>Name.</i>	<i>Residence.</i>	
1883,	Macpherson, Emma,	22 Wall St.,	C.
1874,	Middleton, Maria,	111 E. Hanover St.,	P.
1860,	Mount, Ann E.,	21 E. State St.,	C.
1859,	Mount, Wesley E.,	325 Market St.,	C.
1878,	" Mary A.,	"	C.
1865,	Morse, Albert,	40 Clinton St.,	P.
1860,	" Mary E.,	"	C.
1878,	" Lillie T.,	"	P.
1874,	Maharg, George M.,	212 Mercer St.,	P.
1878,	" Virginia M.,	"	P.
1879,	" George M., Jr.,	"	P.
1866,	Morse, James B. T.,	98 Spring St.,	C.
1861,	" Louisa,	"	P.
1875,	Messeroll, Sarah,	149 S. Stockton St.,	C.
1875,	" Lizzie,	"	C.
1878,	Margerum, Edwin F.,	31 W. State St.,	P.
1877,	" Anna,	"	C.
1878,	Metler, Levi B.,	113 N. Greene St.,	P.
1878,	Mackenzie, Duncan,	226 Second St.,	P.
1878,	" Mary,	"	P.
1879,	" Duncan A.,	"	P.
1879,	" Sarah C.,	"	P.
1883,	" Thomas,	"	P.
1885,	" Maggie,	"	P.
1878,	McGlathery, Richard,	49 Southard St.,	C.
1879,	McGuire, Carrie E.,	37 Yard Ave.,	C.
1885,	" Albert,	"	P.
1879,	Marsh, Martha M.,	5 N. Stockton St.,	C.
1881,	" Cora,	"	P.
1881,	" Almira,	"	P.
1885,	" Lillie V.,	"	P.
1880,	Merrill, Davis N.,	215 E. State St.,	P.
1884,	" Estelle,	"	P.
1882,	McCullough, William G.,	213 Perry St.,	C.
1882,	" Frances,	"	C.

	<i>Name.</i>	<i>Residence.</i>	
1883,	Moore, Elwood W.,	153 S. Stockton St.,	P.
1883,	" Phoebe Ann,	"	P.
1883,	" Mary,	"	P.
1884,	" Laura,	"	P.
1883,	Marshall, Emma,	34 Bank St.,	P.
1884,	Morrell, William,	263 Hamilton Ave.,	P.
1884,	Mason, Thomas,	In Country,	P.
1884,	Mutchler, Louisa,	516 Perry St.,	C.
1885,	Morley, Lena,	102 W. State St.,	P.
1865,	Mason, Eliza Q.,	303 E. State St.,	P.
1885,	" Alice,	"	P.
1886,	Maharg, William J.,	131 Tyler St.,	C.
1886,	" Emma,	"	C.
1868,	Newbold, Elizabeth L.,	25 Livingston St.,	C.
1881,	Nutt, Walter S.,	215 N. Montgomery St.,	P.
1871,	" Mary A.,	"	P.
1884,	Nicholson, Carrie,	209 N. Montgomery St.,	P.
1886,	Nutt, George N.,	212 N. Warren St.,	C.
1886,	" Harriet A.,	"	C.
1866,	Peters, Ellen E.,	148 S. Stockton St.,	P.
1878,	" Fannie K.,	"	P.
1879,	" Lydia M.,	"	P.
1876,	Page, John T.,	150 E. Front St.,	C.
1878,	Parker, Georgianna,	636 Second St.,	C.
1879,	Parkinson, Edward S.,	115 E. State St.,	P.
1880,	Perrine, Jennie,	149 S. Stockton St.,	C.
1881,	Peirson, Wilson,	302 E. State St.,	C.
1881,	" Annie M.,	"	C.
1881,	" Anna M.,	"	P.
1882,	Parrott, Samuel,	Hotel Windsor,	C.
1882,	" Martha W.,	65 Clinton St.,	C.
1883,	Pollock, Walter B.,	323 Market St.,	P.
1878,	" Helen B.,	"	P.
1859,	Phillips, Kate E.,	21 E. State St.,	C.

	<i>Name.</i>	<i>Residence.</i>	
1859,	Rusling, James F.,	226 E. State St.,	C.
1868,	Rusling, Emily E.,	226 E. State St.,	C.
1885,	“ James Wood,	“	P.
1860,	“ Wm. Henry,	108 E. Hanover St.,	P.
1859,	Rice, Emeline,	114 W. Hanover St.,	C.
1867,	Robins, William,	118 E. Front St.,	C.
1867,	“ Elizabeth,	“	C.
1867,	Reading, Louisa M.,	229 E. State St.,	C.
1872,	Rulon, David C.,	Near Allentown,	C.
1872,	“ Mary H.,	“	C.
1859,	Rider, Andrew J.,	46 Southard St.,	C.
1859,	“ Ida M.,	“	C.
1883,	Reed, Ida,	809 E. State St.,	P.
1886,	Read, Hurlbut H.,	42 Wall St.,	C.
1886,	“ Irinda H.,	“	C.
1886,	“ Mary J.,	“	C.
1886,	Reeves, Joseph M.,	40 Yard Ave.,	C.
1886,	“ Hannah A.,	“	C.
1859,	Sager, Mary J.,	105 E. Hanover St.,	C.
1859,	Smith, Edward J.,	9 Carroll St.,	C.
1867,	“ Gillie T.,	“	C.
1878,	“ William E.,	“	P.
1879,	“ Emma L.,	“	P.
1866,	Schafer, Mary M.,	317 Broad St.,	P.
1870,	Shaw, Hannah V.,	122 S. Warren St.,	C.
1875,	“ Joseph B.,	“	P.
1866,	Sulger, William S.,	109 E. Hanover St.,	C.
1869,	“ Annie B.,	“	C.
1881,	“ Ada T.,	“	P.
1866,	Sterling, Joseph,	18 N. Greene St.,	P.
1866,	“ Sarah E.,	“	P.
1866,	“ Anna H.,	“	P.
1866,	Swem, Mary J.,	18 Bank St.,	P.
1878,	“ George B.,	“	P.

<i>Name.</i>		<i>Residence.</i>	
1883,	Sitman, Rebecca,	115 E. Hanover St.,	C.
1872,	Stull, Abraham,	228 N. Warren St.,	P.
1873,	Stokes, Almira,	514 E. State St.,	C.
1873,	“ Caroline,	“	C.
1881,	“ Stella B.,	“	P.
1878,	Sandford, Lizzie A.	212 W. State St.,	C.
1879,	Street, Samuel F.,	36 Canal St.,	C.
1879,	“ Kate E.,	“	C.
1879,	Steves, Oliver P.,	29 Southard St.,	C.
1879,	“ Lucy D.,	“	C.
1881,	Stokes, William J. B.,	316 Broad St.,	P.
1881,	“ Mary C.,	“	C.
1871,	Smith, Mamie A.,	508 E. State St.,	P.
1884,	Saylor, Sabina,	5 S. Warren St.,	P.
1884,	Sickel, Amos,	128 E. Hanover St.,	P.
1876,	“ Mary M.,	“	P.
1884,	Stout, Ollie C.,	46 Southard St.,	C.
1883,	Scott, Eliza A.,	35 N. Stockton St.,	P.
1885,	Schock, Julia,	Normal School,	P.
1885,	Sooy, Mary E.,	237 E. State St.,	C.
1885,	“ Louisa,	“	C.
1886,	“ Josephus,	“	P.
1885,	Scobey, Irene,	204 E. Hanover St.,	P.
1885,	Smith, Kate,	62 Butler St.,	P.
1885,	“ John T.,	“	P.
1885,	Schenck, Lillie,	809 E. State St.,	P.
1885,	Sharp, Florence V.,	Normal School,	P.
1885,	Souder, Jennie,	“	P.
1885,	Steele, Harriet H.,	322 E. State St.,	C.
1859,	Titus, Mary M.,	209 E. Front St.,	C.
1866,	Taylor, Rebecca,	149 E. Front St.,	C.
1867,	Thomas, James R.,	118 W. State St.,	C.
1874,	“ Rebecca A.,	“	C.
1883,	“ Ada R.,	“	P.

	<i>Name.</i>	<i>Residence.</i>	
1869,	Thornley, Esther H.,	196 W. State St.,	P.
1880,	Thorn, Edwin M.,	260 Jackson St.,	P.
1882,	Tindall, Mattie,	105 E. Hanover St.,	C.
1872,	Thompson, Joseph O.,	44 Ewing St.,	C.
1872,	" Rebecca A.,	"	C.
1879,	" Horace A.,	"	P.
1884,	" Helen J.,	"	P.
1876,	Thorn, Kate A.,	152 E. Front St.,	C.
1879,	" Ella M.,	"	P.
1879,	" Minnie H.,	"	P.
1879,	" Mary E.,	"	P.
1883,	Thomas, William,	211 Kossuth St.,	P.
1884,	" Kate L.,	"	P.
1885,	Tice, R. Howell,	Normal School,	P.
1881,	Van Doren, Mary E.,	263 Clay St.,	C.
1883,	Van Voorhis, Josephine,	578 Perry St.,	C.
1883,	Vasant, Robert H.,	326 W. State St.,	C.
1883,	" Lillie Y.,	"	C.
1866,	Wood, Eliza,	115 E. State St.,	C.
1866,	" Mary J.,	"	C.
1866,	" Sarah,	"	C.
1866,	" Esther,	"	C.
1885,	Whitaker, William,	Prospect Ave.,	P.
1865,	" Mary J.,	"	P.
1872,	Wilkes, Susie F.,	410 Broad St.,	C.
1879,	Whittaker, Mary A.,	105 E. Hanover St.,	C.
1860,	West, Mary L.,	508 E. State St.,	C.
1878,	" William T.,	"	P.
1866,	" Julia H.,	"	P.
1868,	Wood, Isaac,	138 E. State St.,	C.
1868,	" Emily H.,	"	C.
1868,	" Isaac T.,	436 E. State St.,	C.
1885,	" Stella B.,	"	C.

	<i>Name.</i>	<i>Residence.</i>	
1876,	Wood, Ira W.,	138 E. State St.,	P.
1878,	“ Edward S.,	“	P.
1878,	“ William P.,	“	P.
1879,	Wallis, Louis,	145 E. Hanover St.,	P.
1879,	“ Josephine,	“	C.
1879,	“ William B.,	“	P.
1879,	Wrick, Thomas J.,	137 Academy St.,	P.
1879,	“ Lydia,	“	P.
1881,	Weeks, Henry M.,	36 W. State St.,	C.
1881,	“ Malvina,	“	C.
1882,	Wood, Alfred,	133 E. Hanover St.,	P.
1882,	“ Mary M.,	“	C.
1883,	“ Charles K.,	“	P.
1883,	“ Walter M.,	“	P.
1884,	Wells, Gulielma M. P.,	92 Spring St.,	C.
1883,	Wallace, Sarah,	209 N. Montgomery St.,	C.
1883,	Wentz, Emma H.,	309 Market St.,	P.
1884,	Wilson, Alice,	41 Carroll St.,	P.
1885,	Whitehead, Louisa,	203 S. Warren St.,	P.
1885,	Wilson, Mannie,	216 Perry St.,	C.
1885,	Wilcox, Mary R.,	214 Southard St.,	P.
1859,	Yates, Louisa,	57 N. Stockton St.,	C.
1859,	Yard, Joseph B.,	150 S. Stockton St.	C.
1859,	“ George H.,	117 Market St.,	C.
1859,	“ Millicent,	“	C.
1861,	“ Alexander C.,	519 E. State St.,	P.
1879,	“ Lizzie D.,	“	P.
1866,	Youmans, Carrie M.,	112 Clinton St.,	P.
1885,	Yard, Susie D.,	Deaf and Dumb Inst.,	C.
1886,	“ Helen T.,	209 E. Hanover St.,	C.

Non-Residents and Unknown.

Those in the following list either reside at a distance or their residence is unknown.

Anderson, Adeline,	Johnson, Lizzie E.,
Atkinson, Elizabeth,	“ Mary E.,
Burger, Ellen M.,	Losey, Leirna,
Bird, Mrs. W. N.,	Lucas, Lillie, New York.
Bailey, Geo. C., Chicago, Ill.	Macpherson, Thos J. Jr.,
“ Mary L., “ “	New York.
Buckman, Elmer E.,	Morestadt, Mary A.,
Wilkesbarre, Pa.,	Otteil, Anna,
Culbertson, Mary E.,	Phillips, Catharine,
Clarke, Thomas E.,	New York.
Dean, Rebecca,	Rusling, Sarah H.,
Ellis Edward S., Summit, N. J.	Newark, N. J.
“ Annie M., “ “	Smith, Ann M.,
“ Lillie D., “ “	Schooley, Sarah J.,
Gerrishon, Mary,	Sackett, Caroline,
Goodwin, Andrew,	Stokes, Lizzie,
Hughes, Thos. E.,	Thomas, Mary E.,
Chicago, Ill.	Titlow, Kate A.,
“ Sarah E., “ “	Allentown, Pa.
Hayes Lois,	Wilbur, Mary Elizabeth.
Hopkins, Harry V.,	

Probationers.

"And the Lord added to the church daily such as should be saved."—Acts ii, 47.

Apgar, W. Holt,	51 Yard Ave.
Brooks, Jane,	140 Bayard St., Chamb'g.
Crozer, Edward H.,	521 E. State St.
Drake, James,	Cor. Broad and Market Sts.
Dunham, John N.,	31 Spring St.
Ellis, Miriam Ida,	Summit, N. J.
Eayres, Theodosia,	132 S. Greene St.
Gassick, Jos.,	26 Grant Ave.
Hughes, Florence A.,	Chicago, Ill.
Hyde, Frederick,	32 Franklin St., Chamb'g.
" John,	" "
Johnston, Maggie L.,	3 Centre Court.
Mason, Sarah,	In Country.
Mackenzie, Emily J.,	Centre St.
Pearce, Julia T.,	206 Perry St.
Steele, Belle R.,	322 E. State St.
Tindall, Jane,	105 E. Hanover St.
Walters, Henry C.,	69 Carroll St.
" Ellen D.,	" "
Wood, Ellen P.,	138 E. State St.
Young, Harry,	410½ Centre St.

Officers of State St. M. E. Church 1886.

"I have set watchmen upon thy walls, O Jerusalem."—Isaiah 62-6.

PRESIDING ELDER.

Rev. J. B. Graw, D. D.

PASTOR.

Rev. J. Leander Sooy, A. M.

LOCAL PREACHERS.

James F. Rusling, Jesse E. Bodine,
John Hyde.

CLASS LEADERS.

William Holt, Duncan Mackenzie.

STEWARDS.

Albert Clayton, <i>Rec. Stew.</i> ,	Duncan Mackenzie,
Alfred Wood,	Geo. W. MacPherson,
Isaac T. Wood,	Davis N. Merrill,
Wesley E. Mount,	Edwin M. Thorn,
William T. West, <i>Treas.</i> ,	Oliver P. Steves,
Amos Sickel.	

TRUSTEES.

Joseph McPherson, <i>Pres't</i> ,	Isaac Wood,
William Dolton,	Oliver O. Bowman,
Wm. S. Hutchinson,	John G. Box,
Jonas W. Cole, <i>Sec'y</i> ,	Joseph Ashton, <i>Treas.</i> ,
Nathan R. Ivins.	

CHURCH CLERK.

Horace A. Thompson.

OFFICERS OF SUNDAY SCHOOL.

<i>Superintendent</i> ,	Joseph M. Reeves.
<i>1st Assistant-Superintendent</i> ,	W. Holt Apgar.
<i>2d Assistant-Superintendent</i> ,	Mrs. Maggie Lee.
<i>Secretary</i> ,	Joseph Ashton, Jr.
<i>Assistant Secretary</i> ,	Wm. E. Smith.
<i>Treasurer</i> ,	Wm. T. West.
<i>Librarian</i> ,	Wesley E. Mount.
<i>Assistant Librarians</i> ,	E. M. Thorn, H. S. Emerson. E. S. Parkinson.
<i>Chorister</i> ,	Mrs. Mary Mackenzie.

INFANT DEPARTMENT.

<i>Superintendent</i> ,	Mrs. Maggie Lee.
<i>Assistant</i> ,	Mrs. Frances D. McCullough.

MISSIONARY SOCIETY.

<i>Director</i> ,	Ira W. Wood.
<i>Secretary</i> ,	Joseph Mackenzie.

COMMITTEES.

“To every man his work”—Mark, 13-34.

1. *Missions*—James F. Rusling, O. O. Bowman, Jos. Ashton, G. W. Macpherson.
2. *Sunday Schools*—Jos. McPherson, O. P. Steves, Wm. Holt.
3. *Church Extension*—A. Clayton, J. E. Bodine, Wm. Dolton.
4. *Tracts*—D. N. Merrill, A. Sickel, E. M. Thorn.
5. *Temperance*—A. Wood, D. Mackenzie, J. G. Box.
6. *Education*—O. P. Steves, Isaac Wood, W. E. Mount.

COMMITTEES—CONTINUED.

7. *Parsonage and Furniture*—Ladies' Aid Society.
8. *Church Records*—W. T. West, I. T. Wood, N. R. Ivins.
9. *Church Music*—Board of Trustees.
10. *Estimating Preacher's Salary*—O. O. Bowman, J. W. Cole, W. D. Holt.
11. *Conference Claimants*—Jos. McPherson, Wm. Holt.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

- President*, Miss Mary F. Johnston.
First Vice-President, Mrs. T. J. Macpherson.
Second Vice-President, Mrs. Duncan Mackenzie.
Third Vice-President, Mrs. J. G. Box.
Corresponding Secretary, Mrs. Wm. S. Harris.
Recording Secretary, Mrs. A. J. Rider.
Treasurer, Miss Ada Sulger.
Literary Committee, Mrs. Duncan Mackenzie, Mrs. Wm. S. Harris, Miss Mary Ashton.

WOMEN'S HOME MISSIONARY SOCIETY.

- President*, Mrs. M. E. Y. Clark.
Vice-Presidents, Mrs. Wm. A. West, Mrs. Duncan Mackenzie, Mrs. Wesley E. Mount.
Recording Secretary, Mrs. Charles Lee.
Corresponding Secretary, Mrs. Wm. Cloke.
Treasurer, Miss Mary Beegle.
Literary Committee, Mrs. J. L. Sooy, Miss Carrie Maguire, Miss Lizzie Messeroll, Miss Ada Sulger.

LADIES' PARSONAGE AID SOCIETY.

- 1st Directress*, Mrs. Ellen S. Macpherson.
2d Directress, Mrs. M. E. Y. Clark.
3d Directress, Mrs. Charles Lee.
Secretary, Mrs. Wm. Cloke.
Parsonage Committee, Mrs. Sarah A. Messeroll, Mrs. Wm. S. Sulger.

Calendar 1886.

"Let all things be done decently and in order."—1 Cor., XIV., 40.

I.—PUBLIC WORSHIP.

Preaching on the Sabbath, 10½ A. M. and 7½ P. M.

Prayer Meeting, Wednesday, 7½ P. M.

Prayer Meeting, Young People's, Sabbath, 3¾ P. M.

Class Meetings—

1. Pastor's, , Friday, 3 P. M.

2. William Holt's, Monday, 7½ P. M.

3. Duncan Mackenzie's, Tuesday, 7½ P. M.

Children's Band Meeting, Friday, 4½ P. M.

Sacrament, First Sabbath in each month, 10½ A. M.

Baptism, First Sabbath in each month, 10½ A. M.

Quarterly Meeting, As fixed by Presiding Elder.

Love Feast, . Wednesday after Quarterly Meeting, 7½ P. M.

II.—SUNDAY SCHOOL.

Regular Session, Sabbath, 2 P. M.

Missionary Meeting, . Last Sabbath in each month, 2½ P. M.

Sunday School Board, . . . Last Wednesday in each month,
after Prayer Meeting.

III.—COLLECTIONS.

Basket Collection for incidental purposes, at each meeting for worship.

Envelope Collection for current expenses, each Sabbath
at 10½ A. M.

Collection for the poor, at each Communion.

Conference Collections, annually, for Missions, Sunday School Union, Conference Claimants, Church Extension, the Bible, Tract and Freedmen's Aid Societies, Episcopal Fund, etc., at times fixed by Pastor.

IV. BUSINESS MEETINGS.

Trustees, First Monday every month, 7½ P. M.

Stewards, First Thursday every month, 7½ P. M.

Official Board, . . . First Thursday every month, 7½ P. M.

Friendly Counsels.

"Vow, and pay unto the Lord your God."—Psalms, 76-11.

1. Come to Church, morning and evening.
2. Come to Prayer Meeting—Wednesday night especially.
3. Come to Class Meeting—an ancient but sure means of grace.
4. Come to Sunday-School, as teacher or scholar. Another sure means of grace.
5. Come to Communion and to Love-Feasts. Take time to be holy and useful.
6. Bring your wife and children, and invite your neighbors and friends. Everybody welcome to State St.
7. Exercise your gifts, *sing, pray, talk* best you can—as occasion serves. Another sure means of grace.
8. Give freely, according to some system. Remember, as a Methodist, your vow was "to contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church." Keep it, by renting a Pew or Sitting, and bearing cheerfully your share of the expenses of the Church.
9. Pews, or Sittings, secured at any time, by application to Pew Committee. Envelopes for Weekly Contribution, by application to Treasurer of Board of Stewards.
10. Education is the hand-maid of Religion, and Intelligence the mother of Devotion. Therefore, read the *Bible*, *Christian Advocate*, *Methodist Review*, *Little Missionary*, *Missionary World*, *Gospel in all Lands*, and all good newspapers, magazines and books. Study *Discipline M. E. Church*.
11. Teach your children the history and power of Methodism—its *work* and *worth* in the world—and their duty of *loyalty* to it and its interests.
12. Finally, brethren and sisters, remember Paul's words: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

"For the love of Christ constraineth us."—2 Cor. 5-14."





